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THE LUTHERAN QUARTERLY.

JULY, 1922.

ARTICLE I.

PROFESSOR DAVID H. BAUSLIN, D.D., LL.D.—A BIOGRAPHICAL SKETCH.

BY PROFESSOR L. S. KEYSER, D.D.

The passing of Dr. David H. Bauslin has entailed a great loss upon his immediate family and relatives, Hamma Divinity School and Wittenberg College, the Lutheran Church of America, and the cause of Christ in general. "A pillar in Israel has fallen," is the universal verdict, coming from the lips and pens of all who knew him. He was greatly admired for his many brilliant gifts and graces; he was greatly loved as a friend by those who knew him most intimately. Few men have occupied a larger and more influential place in the Church of Jesus Christ, and especially in the Lutheran household of faith. His constructive Lutheranism and his uncompromising stand for evangelical Christianity are well known, and were a potent factor for good in the world. The many voluntary tributes offered to his memory bespeak the deep appreciation of his friends and the irreparable loss they feel in his sudden and unexpected departure from these earthly scenes of activity.

Dr. Bauslin was born at Winchester, Va., on January 21, 1853; he departed this life on March 3, 1922; his age was therefore sixty-nine years, two months and ten days.

In his childhood his parents removed with him from Virginia to Clear Spring, Maryland, where he spent most of his early years. He often visited his old home town, preached in the church where he was confirmed, and always spoke of the place with deep affection. His parents were Michael and Martha Bauslin. During Dr. Bauslin's college days his family moved to Lawrence, Kans., then to Peabody, Kans., where they took up a homestead and where both of the parents lived the rest of their days. In the fall of 1872, at the age of 19, Dr. Bauslin became a student at Wittenberg College, from which he graduated in 1876. Two years later he graduated from Wittenberg Seminary (now Hamma Divinity School), his instructors in theology being Drs. Samuel Sprecher and Samuel A. Ort. In 1891 his *alma mater* conferred on him the degree of Doctor of Divinity, and in 1920 Lenoir College, Hickory, N. C., honored him with the title of Doctor of Laws. His pastorates were as follows: Tippecanoe City, Ohio, 1878-1881; Bucyrus, Ohio, 1881-1888; Springfield, Ohio (Second Lutheran Church), 1888-1893; Canton, Ohio (Trinity Lutheran Church), 1893-1896. In 1896 he was elected to the George D. Harter Professorship of Historical and Practical Theology in Hamma Divinity School, which he continued to occupy until death took him in the midst of his labors. In 1911 he was appointed the first dean of the seminary, and he held this position also at the time of his death.

On June 5, 1879, he was married to Miss Blanche Elizabeth Clark whose home was at Tippecanoe City, Ohio, the place of his first pastorate. She was a good and faithful wife all through the years, and they were very companionable. For a number of years Mrs. Bauslin's health has not been good; yet she always ministered to her husband in his attacks of illness. She survives him, and now lives with her sister, Mrs. Harriet Ann Andrews, in the latter's home in Kansas City, Mo., where the sisters are also next-door neighbors to one of their brothers. The many friends of Mrs. Bauslin deeply sympathize with her in her sad bereavement.

To Mr. and Mrs. Bauslin were given two children. The

first was their son, Charles S., who was born July 20, 1880, at Tippecanoe City, Ohio, and who followed in the footsteps of his honored father in that he graduated from Wittenberg College and Hamma Divinity School, and entered the gospel ministry. He is now the General Secretary of the Board of Education of the United Lutheran Church in America.

The second child was Mary Grace, born December 16, 1882, at Bucyrus, Ohio. This beloved daughter died September 18, 1887, and was buried in Oakwood Cemetery at Bucyrus, on a lot owned by St. Paul's Lutheran Church. For this reason Dr. Bauslin, before his death, often expressed the desire to be buried there by the side of his little daughter, whom he dearly loved. His wish was carried out. He was also deeply attached to the Lutheran congregation of Bucyrus, which was his second parish, and where he had many warm friends. He died in the parsonage that was built for him and his family while he was the pastor of the Bucyrus congregation.

Besides his wife and son, Dr. Bauslin is survived by three brothers and two sisters whose names and residences are as follows: William and Thomas, Peabody, Kans.; J. Franklin, Hagerman, New Mexico; Mrs. O. J. Roberts, Peabody, Kans., and Mrs. W. M. Irwin, Wichita, Kans.

The circumstances of Dr. Bauslin's death are as follows: After a night of much suffering on account of an acute attack of indigestion, during which his wife did all in her power to alleviate his pain, he left home at 4.30 on the morning of Friday, March 3rd, and went to Bucyrus, Ohio, to take part in the funeral services of an aged and respected former parishioner, Mrs. Elizabeth Blair, to whom he had long before given the promise that he would speak, if at all possible, at her obsequies. Although he was in no fit condition to make the journey, he could not be dissuaded from fulfilling his promise. During the service he spoke with difficulty, but also with much feeling and sympathy, after which, as he sought a place of quiet, he sat pale and weak, trembling like a leaf. In spite of his illness, he insisted on going to the cemetery

to see the body of his aged friend laid in its last resting place until the resurrection. His intention was to return home that evening, but when Rev. and Mrs. O. C. Dean noted how ill he was, they persuaded him to remain with them in the Lutheran parsonage, and go to bed for rest and quiet. At intervals during the evening Mr. Dean (who is the pastor of St. Paul's Lutheran Church at Bucyrus) went into the bed-room to see whether he could be of any service, but Dr. Bauslin assured him each time that he was feeling better. He was persuaded to permit a physician to be called; but the doctor was delayed for perhaps an hour. The last time Mr. Dean visited the sick-room, he found Dr. Bauslin asleep; but he waked up, and replied again that he believed his condition was improved. His last words were, "I feel better now, and I think I shall get some sleep tonight." This was about ten o'clock. About twenty minutes later the physician arrived, and when Mr. Dean and he went to the room, their patient had passed away, and was beyond the reach of human aid. Thus the end came quietly as he slept, and there was not the least evidence of any pain or struggle. He lay on his side just as he had been lying when his host last visited his room. The last words ever heard from his lips were those quoted above. They were prophetic of the "rest that remaineth for the people of God," the rest that knows no pain and disquiet.

As Dr. Bauslin's desire was to be buried at Bucyrus, it was not found advisable to remove the body to Springfield and then back again to the place of burial; therefore the chief funeral service was held in St. Paul's Lutheran Church at Bucyrus in the presence of an immense concourse of people. All the members of the seminary faculty, many of the students, and also members of the college faculty went from Springfield to attend the services, while many Lutheran pastors from far and near were present to show their sympathy with the living and their respect for the dead. The chancel was banked with a rich profusion of flowers, formed into emblems expressive of the affection of local people as well as others from Springfield and elsewhere. The impressive

burial service of the Lutheran Church was conducted by the pastor, Rev. O. C. Dean, and the speakers who paid touching tributes to the life and character of the deceased were the following: Rev. Paul W. Koller, D.D., president of the Synod of Ohio; Rev. Henry E. Jacobs, D.D., LL.D., president of Mount Airy Seminary, Philadelphia, Pa.; Rev. Ezra K. Bell, D.D., LL.D., Baltimore, Md., an intimate and life-long friend of Dr. Bauslin; Dr. Rees E. Tulloss, president of Wittenberg College, and Professor Loyal H. Larimer, D.D., Springfield, Ohio, a colleague of Dr. Bauslin in Hamma Divinity School. The pall-bearers were students from the seminary, and the honorary pall-bearers a selected group of intimate friends. All hearts were saddened by the fact that Mrs. Bauslin's impaired health prevented her attendance at the services. She was unable to leave her home.

A most touching memorial service was held on Wednesday morning, March 8th, in the chapel of Hamma Divinity Hall, at which time two members of each seminary class spoke with deep feeling and affection of the virtues and friendship of Dr. Bauslin, while Drs. V. G. A. Tressler and J. L. Neve also spoke with much impressiveness. On the same afternoon another memorial service was held in the Fourth Lutheran Church, Springfield, of which Dr. Bauslin was a member at the time of his death and for many years prior. These services were in charge of the pastor, Rev. E. G. Howard, D.D. At this time addresses were delivered by Rev. R. H. Hume, D.D., pastor of the local United Presbyterian Church, a devoted friend of the deceased; Rev. E. H. Dornblaser, D.D., pastor of the Second Lutheran Church, who was a fellow-student with Dr. Bauslin at Wittenberg College; Judge James G. Johnson, of the Supreme Court of Ohio, an alumnus of Wittenberg College and an intense admirer of Dr. Bauslin; Professor L. S. Keyser, D.D., of the faculty of Hamma Divinity School; and Rev. Rees E. Tulloss, Ph.D., D.D., president of Wittenberg College. The students and faculty of the seminary have placed an appropriate tablet in honor of Dr. Bauslin on the wall of the chapel of Hamma Divinity School, where it may be seen with

similar tributes to other illustrious professors who have also gone to the Church triumphant: Drs. Luther A. Gotwald, Samuel S. Breckenridge, and Samuel A. Ort.

Of Dr. Bauslin's literary activities much might be said. A great deal of it forms a real contribution to the literature of the Lutheran Church of America, for he wrote only on serious and worth-while themes. He never trifled when he took his pen in hand. While he did not publish many books, he contributed a great deal of valuable matter to periodicals of various kinds both Lutheran and otherwise. From 1901 to 1912 he was the editor-in-chief of *The Lutheran World*, and wrote something for its columns probably every week during those crucial years. The writer often heard him say that he gave this service to the Lutheran Church without money and without price, even paying for the stationery and postage out of his own pocket. Surely this was altruistic service. Among those who aided in various ways in the conduct of this journal, and gave it their time and energy unselfishly, were Dr. Ezra K. Bell, Dr. Arthur H. Smith, Dr. Charles G. Heckert, Dr. Clarence E. Gardner, Dr. Frederick G. Gotwald, and the writer of this biographical sketch. All of us wrought together to uphold true Lutheran doctrine and practice and to promote and defend the evangelical faith from the inroads of rationalism and undermining Biblical criticism. After *Lutheran Church Work* was established under the management of Dr. F. G. Gotwald, Dr. Bauslin continued to write for it both as an associate editor and a contributor. His voice and pen were always diligent in maintaining the doctrines and principles of the Lutheran Church, of which he was a true interpreter as well as an earnest proponent. He was a frequent contributor of theological articles to THE LUTHERAN QUARTERLY and *The Lutheran Church Review*. He also made frequent contributions to theological magazines of other communions, usually at the request of the editors, who regarded him as an authority along his own special lines, particularly the times of the Protestant Reformation. Some of his special themes for study and composition were the "New Meas-

ure Movements" in the General Synod, the various current proposals for church union, the orthodox tenets over against certain phases of liberalistic theology, and the hymnology of the Church. His brochure, "Is the Ministry an Attractive Vocation?" published in 1901, has had a wide circulation, and has accomplished an amount of good that eternity alone can measure. His most sustained literary work is "The Lutheran Movement of the Sixteenth Century," issued by the Lutheran Publication Society in 1919—a work of 368 pages, written in that smooth, flowing, copious style which gave to his literary productions a real distinction. While his sentences usually were somewhat lengthy, they were simple in construction and clear in thought. This work is a real monument to Dr. Bauslin's literary gifts and his diligence and thoroughness of investigation. It is, in fact, a real "interpretation" of the underlying principles of the Reformation period, as he himself called it on the title-page. At the time of his death he was preparing the manuscript of another work in which he expected to deal with the various modern attempts at effecting general church union. Rightly our learned interpreter was opposed to any efforts at forcing organic union among church bodies which have no real community of faith and doctrine. He was too well versed in ecclesiastical history to believe that such union would be enduring even if it were effected for a time.

His church often honored Dr. Bauslin with positions of trust and responsibility. In 1895-6 he was elected president of the Board of Directors of Wittenberg College; in 1905-1907 he was president of the General Synod, and conducted its affairs with rare judgment and efficiency. For many years he was a member of various important committees of the General Synod, and lent much sympathy and effective aid in bringing about the merging of the General Synod, the General Council and the United Synod of the South into the United Lutheran Church in America. Indeed, for many years prior to this signal event he advocated Lutheran unity and good-will with both voice and pen and with insistent fervor, and thus

helped to pave the way to that better understanding which gradually ripened into union. At the convention of the United Lutheran Church of 1920 he was a valuable member of the theological committee which made such vital statements of the "fundamental principles" which should guide in church organization and co-operation among Lutheran bodies and with other ecclesiastical communions. At the time of his death he was a member of the Commission of Adjudication and of the Committee on Common Service Book. Up to the last he was in constant demand as a speaker on important occasions in many parts of the land. Indeed, he continued his strenuous work until his worn body could no longer bear the strain.

A last incident is significant. On Ash Wednesday, only three days before his death, he presided at the all-day Lenten services held in the chapel of Hamma Divinity Hall, and delivered the closing address with much spiritual fervor, declaring that all his faith and hope were based on John 3:16, and that "salvation is a divine bestowment, not a human achievement." He pleaded eloquently for "right estimates in religion," as he himself phrased it. "Let us put the emphasis on the permanent, not on the temporal, which will soon vanish away as a vapor"—that was his last appeal. In the light of what occurred so soon afterward, the words seemed almost like a prevision. A good man has fallen; a place that will be difficult to fill has been made vacant. But heaven has gained a true citizen. We sorrow, but not as those who are without hope.

RESOLUTIONS OF RESPECT.

Adopted by the colleagues of Dr. David H. Bauslin in the Faculty of Hamma Divinity School:

On account of the great and irreparable loss which has come to our school in the death of Dr. David H. Bauslin, Professor of Church History and Practical Theology and Dean of the Faculty, we desire to pay our tribute of love and esteem to him as a Christian man, a Christian

scholar and teacher, and one who devoted his life to the Church of our Lord and Saviour Jesus Christ.

1. As a Christian man he based his faith and hope solely upon Christ, and in his character and conduct exemplified the virtues of Christian manhood. He was a man of honor, of integrity, of unselfishness, of humility. His love and sympathy went out in deep channels to his fellowmen. He had a wide acquaintance with men in all the different walks of life; among the lowly as well as among those who occupied positions of prominence in Church and State, and to one and all alike he gave his heart. As his associates, we loved him for his true and noble manhood.

2. As a scholar and teacher in this theological seminary for a period of twenty-five years, he brought to his work an inspiration and versatility and appeal second to none among the teachers of the day, which gave him a deep place in the hearts of his students while in the seminary and in their subsequent careers as preachers of the Divine Word. He loved Wittenberg College and Hamma Divinity School with an unmeasured love. Providence entrusted to him a strong mind, which, by persistent diligence in the pursuit of knowledge, won for him a singular place of distinction in the sphere of true scholarship. In his death this theological school sustains a great loss from its teaching force.

3. But the greatness of his manhood, the breadth of his scholarship, and the zeal and skill of his teaching found their end and purpose in an undivided devotion to the Church of his Lord. He stood as one of the chief interpreters and exponents of the Lutheran Church in America, and in the great problems which that Church has had to work out, his voice and pen have given forth a constant contribution of constructive thinking and leadership for more than a quarter of a century. His voice is now still and his pen has been laid aside, but the principles and the spirit for which he stood in the development of the Church of his love will continue to speak loudly and to plead eloquently. His body was worn out in the service of his Church. But, however great his

zeal for his own Church, he had a wide knowledge of and a deep interest in the whole body of Christian believers, and labored and prayed that all communions of Christendom should be true to the evangel of the New Testament. Occupied to the last in the service of the Church, and in the ministry of comfort and peace and edification to which he gave himself so unsparingly, he fell asleep, and the Lord took him from the Church on earth, which he so faithfully served, to the Church perfect and victorious in heaven.

As teachers associated with him in this school, we bow in grief beside his still form. We loved him in life, and we will love him in death. We pledge ourselves anew, in devotion to his sacred memory, to the work of our beloved school and Church.

We ask the privilege to stand near in sympathy and love to his afflicted but faithful and helpful companion of the years, to his noble and gifted son in the ministry of the gospel, and to all who were near and dear to him by the ties of relationship. We desire to bear in our own hearts their sorrows and to mingle our tears with theirs in our common loss and bereavement.

R. E. TULLOSS

V. G. A. TRESSLER

J. L. NEVE

L. H. LARIMER

L. S. KEYSER

ARTICLE II.

THE ETERNAL VALUES OF THE LIFE OF PROFESSOR DAVID H. BAUSLIN.

(Funeral sermon preached by Prof. L. H. Larimer, D.D.)

"The eternal God is thy dwelling place,
And underneath are the everlasting arms."
—Deut. 33:27.

I believe that God is very near to us at this hour, and that we are looking out into eternity. Our hearts are pained in an unusual way. We have many things to think about, and our feelings are sensitive to every word and tear. We are wakened in the night with loneliness.

I rather think that we hear the beating of thousands of hearts, that are pierced just like our own. As we carry the broken and spent form of our beloved teacher and leader to its last resting place, I think we can see a great invisible company of men and women wending their way silently with us. They are here too as well as we. There are hundreds of churches where his voice went forth in overwhelming intensity on the things that are spiritual and eternal, and grateful hearts from all those churches are with us here to-day. Then, too, there is that great company of preachers of the word of God, pastors of our churches, who felt his cheering companionship in every hard hour,—they are with us too to-day. And with hearts touched more deeply than others if we dare to make comparison, there is that long line of men, for the most part now in middle life, who in the years of the quarter of the century that is past have sat at the feet of this great teacher and who are now proclaiming the good tidings in country side, and town, and city. They are all bowing with us here to-day.

We are looking longingly out into eternity. When this great soul passed on from us, as easily as a child falls asleep, we found ourselves loving him so, that we have

been pressing up against the gates eager to tell him better than we ever did tell him—how we loved him. It seems that it will be one of the joys of eternity, when our earthly limitations shall be broken down, that we can really speak to those whom we have loved and lost awhile with unimpeded speech. As soon as death strikes down one of our loved ones and for the first time we see the strange and unforgettable pallor upon the brow, our hearts yearn to say one more word. That is the word *love*. We want to say it as we never said it before. We can say it now and it is only a little waiting till we can say it face to face, and that will be one of heaven's joys.

Somehow my brethren I would like to linger in my thought to-day, and speak but that one word—speak it for you and speak it for myself. It is hard indeed to refrain on an occasion like this from recalling and dwelling upon those personal relationships, which we have had, and which are worth more than all philosophies. But yet we need to form our estimates, and we need to direct our judgments in calmness concerning the eternal values of a man's life and work. And that is what I desire to speak about now—*The eternal values of the life and character and work of David H. Bauslin.*

I desire to mention three values.

1. *The value of his personal religion.*

I place that as the first and the fundamental value. In our proper admiration for a man of such superior mind, with such a rare combination of talents and gifts as Dr. Bauslin had, we sometimes unknowingly fail to give supremacy to that which we all admit is the first. The essence of religion is a simple, child-like trust. The apostle says, "When I was a child I spoke as a child, I felt as a child, I thought as a child; now that I am become a man I have put away childish things." Yes, we need to put away childish talk, childish emotion, childish thinking, but there is one thing which a child has which is not childish, and which the man is not to put away, and that is *trust*. That is to remain from childhood to age—from the cradle to the grave. In the bouyancy and virility of

youth time, and the maturity of one's days and strength, and in the decrepitude of age, one's heart trust needs ever to be reaching deeper and higher. "The eternal God is thy dwelling place, and underneath are the everlasting arms."

It seems like a long way from the death song of the old Hebrew leader, whose eye was not dim nor his natural force abated when God took him to the day when our Lord himself spoke that same word of trust—"Consider the lilies of the field how they grow." "Be not ye therefore anxious, for your heavenly Father knoweth that ye have need of all these things." But in all the development which had taken place from Moses to Christ, the essence of religion was unchanged. That essence is *trust*. In our gospel of the New Testament it reaches complete simplicity, and we may call it the heart's utter trust in Christ Jesus. That is the chief value of a man's personal relationship to God. Of course that is to be worked out in all our spiritual experiences, and finds its culmination in clinging to Christ the crucified and ascended Lord.

This great teacher whose body lies before us cold in death, impressed those who were near him as students and colleagues with the utter simplicity of his heart. He had read many books. He was acquainted with the philosophies of men. He was conversant with the various schools of thinking, and their bewildering confusions, and to the last day of his life he was inquiring discriminatingly into all the phases of modern thought, and this came forth spontaneously in class room and in conversation. But in and through it all and over against it all the charm of his simple faith was unbroken. In the last chapel service in which he participated Thursday morning, we saw him supporting himself as though he was weak and worn, but singing heartily and the last line of that hymn was, "I have walked with God to-day." And on the night before at the close of a day ever henceforth to be remembered as a day of blessing, and a day when he

said "Good-bye to us" though we knew it not—he sang that evening hymn:

"Teach me to live, that I may dread
The grave as little as my bed,
Teach me to die that so I may
With joy behold the judgment day."

It would seem safe to say now in the light of our after thought, that he sang those lines with a feeling of the approaching end, such as none of the rest of us had as we sang the same lines. He walked down into the valley singing the songs of his heart, which had been the songs of a life time—the songs of hope, and faith and trust. Nor shall any one forget who was present through the day of that blessed Ash Wednesday, the closing address of the evening on "The Right Estimates of Religion," based on the text, "Rejoice because your names are written in Heaven."

In this connection I want to refer to the fact that with the passing of Dr. Bauslin, the last of four great teachers associated together in the Theological Seminary has been taken away.

Dr. Luther A. Gotwald was a man of God whose last days were days of affliction, but whose face shone with a radiant light in the midst of suffering and helplessness.

Dr. Samuel F. Breckenridge, keen of mind, skilled in teaching, and with a happy trust—fell one morning on his way to his classes.

Dr. Samuel A. Ort, a giant among men wherever he went, profound in thought and grasping the mind of God, we saw him beginning to totter in weakness and at last he fell.

And now before we thought that it could be, and still finding ourselves thinking that we must be mistaken—the last of that great group has fallen.

I want to lay a wreath of pure love for you and for myself upon the blessed memories of these great God-given men. They passed through trying times. But they did a work which will never be undone.

I was speaking of the eternal values of the personal religion of our departed teacher and leader. On the morning after his death, a clipping was noticed on his study desk. It is a poem bearing the title, "Safe in His Keeping" and is perhaps the last choice clipping which he made. It illustrates in a striking and significant way, his personal life of trust, and I desire to read it to you now:

"When night has come, and all around is still,
And gentle sleep my weary eyes would close;
O heart of mine, think not of boding ill,
But rest in God for calm and safe repose.

"O heart of mine, still all thy trembling fear!
For He, whose eyes are never closed in sleep,
Is watching o'er thee, gently bending near,
To guard from evil and thy soul to keep.

"In peace will I both lay me down and sleep
For in the safety of the Lord I dwell;
His arm of love my trembling soul doth keep
His presence whispers me that all is well.

"And I shall wake to see the morning light,
In this fair world, or on the other side,
No matter where; I know it will be bright
For in His keeping I shall still abide."

2. I want to speak in the second place of *The eternal value of his work*.

Dr. Bauslin was a worker. He worked for the Church. He worked unselfishly and sacrificially. He spent himself to the uttermost. Ardent and informed in his attachment to the Lutheran Church and believing that undivided service in one's own communion is the best way to advance the Kingdom of God upon earth, he never was a narrow ecclesiastic. He had his friends by the score in other communions. But he knew his place and his work, and he loved it deeply.

No proper appraisement can here be made of Dr. Bauslin's contribution to the Lutheran Church of America. The minutes of the Seminary Faculty in their resolution of love and esteem, record the judgment of his colleagues, in these words: "The greatness of his manhood, the breadth of his scholarship, and the zeal and skill of his teaching, found their end and purpose in an undivided devotion to the Church of his Lord. He stood as one of the chief interpreters and exponents of The Lutheran Church in America, and in the great problems which that Church has had to work out. His voice and pen have given forth a constant contribution of constructive thinking and leadership for more than a quarter of a century. His voice is now still, and his pen has been laid aside, but the principles and spirit for which he stood in the development of the Church of his love, will continue to speak loudly, and to plead eloquently. His body was worn out in the service of his Church."

He served his Church as pastor and preacher, as writer and editor and author, as public speaker on notable gatherings of the Church, and as Professor of Church History and Practical Theology in Hamma Divinity School, and in each of these several capacities, he brought the same full measure of devotion, and in these various ways his life became inextricably interwoven with the whole work and life of his Church.

His greatest contribution no doubt has been as Professor in our School of Theology. As a student in the Seminary, I witnessed the beginning of his work as a professor twenty-five years ago, and as a colleague, I saw the close of that work. The ardor and zeal with which he began his work and which swept the souls of his students with enthusiasm twenty-five years ago remained to the last. There was no abatement of mental vigor, no lessening of passion for his school and for his Church, no dimming of his eye as to the issues of the day and the outlook for the future. His colleagues and students in the seminary to-day, and his students of former years, and a great number of churchmen from East and West and North and South, stand looking upward, as it was in

the days when the rugged and storm beaten prophet of old was taken up, and all alike we cry out "My father, my father, the chariot of Israel, and the horsemen thereof."

I have spoken briefly about the eternal values of his work in the Church, and now I want to say a word about

3. "*The eternal values of his home life.*" This is almost too tender a word to be spoken. A real man after all never gets very far away from his own doorstep. He goes out in the morning to his field, but comes back at evening time. There sits to-day in the little home on College Hill a noble, patient, afflicted woman. She sits there in indescribable loneliness, and yet with a faith and comfort that makes her strong. Through the years those companions occupied themselves in sustaining one another. Each tried to spare the other. A grateful Church must remember with prayers and intercessions that lonely heart. May a tender Providence and sweet grace give her songs in the night, and continue to enable her to smile at pain.

Dr. Bauslin's greatest happiness was that he had a son in the ministry. His fatherly satisfaction was not in the prominence and responsibility with which the Church has entrusted that gifted son. The father's satisfaction was that his only boy was a preacher of the gospel. Position counts but very little in the Church of Jesus Christ where he who serves most is greatest. May the good Father of us all give special strength and consolation to that devoted son and servant of the Church.

For the brother and sister who are present here to-day, and for the other members of the old home who used to play together as children, we pray the peace of God.

And now I must close. "The eternal God is our dwelling place, and underneath are the everlasting arms." I have spoken of some of the eternal values of the life and work of our departed brother and companion in Christ. I have alluded to the eternal values of his personal religious life, the eternal values of his work in the Church, and the eternal values of his home life. I said at the beginning that God is near to us to-day. If we will be calm through coming days, we will hear the Divine voice call-

ing to us, "Follow on, follow on." I said that we are looking out into eternity at this hour, and as we look, it is not darkness, it is not dimness—but all is light, and it is daybreak everywhere.

"The eternal God is our dwelling place,
and underneath are the everlasting arms."

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy peace.

"Breathe through the pulses of desire
Thy coolness and Thy balm.
Let sense be dumb, its beats expire
Speak through the earthquake, wind, and fire
O still small voice of calm."

Springfield, Ohio.

ARTICLE III. ,

HANDLING THE NEW TESTAMENT.*

PROF. VICTOR G. A. TRESSLER, D.D., PH.D.

Again the New Testament is in the midst of the Maelstrom. Having in the Sixteenth Century escaped the hands of the priests, it has now in the Twentieth Century fallen into the hands of the professors; and the modern era is threatening to do what the mediaeval age proved itself incapable of accomplishing; that is, to put the New Testament out of the running. There is occasion enough for examination if not for solicitude.

A very recent work of thought provoking kind, "The Mind in the Making," says: "Nothing is going to be settled in the sense in which things were once supposed to be settled.' And how were they supposed to be settled except by the voice of the prophets and of Him who was, yea, more than a prophet? 'For the simple reason that knowledge will probably continue to increase and will inevitably alter the world with which we have to make terms."

Further the author asserts that "life is become a solemn sporting proposition," and why not, for he assures us that "the only thing that might conceivably remain somewhat stabilized is an attitude of mind." Notice what we have left is just this,—an attitude of mind and life as a sporting proposition.

A metropolitan pastor within the last thirty days,—an alleged preacher of the New Testament,—is reported to have said, "It is our purpose to throw overboard the teaching that for six thousand years has taken us back to a mythical Garden of Eden, with a future that ends before a Great White Throne. We simply cannot believe in this utter disaster that came upon the world in the

* Synopsis of a lecture at Hamma Divinity Summer School of Theology April 25, 1922.

Fall, the Flood, the Ransom paid and the Propitiation of God's Wrath. It lies outside reality, for most of us and there is no use tinkering with it."

Another recent brochure says: "There is a new discontent with old leaders, standards, criteria, methods, and values, and a demand everywhere for new ones. A realization that mankind must everywhere re-orient itself and take its bearings from the eternal stars and sail no longer into the unknown future by the dead reckonings of the past."

So that, after all, there is quite enough stirring in the modern mind, not to say in the distinct modernistic circles, which tends to anything but an assured faith, as one has thought of that faith as founded upon Him whom we are wont to regard as evidenced in the New Testament.

When we come to think this all over, the whole apprehension of things, the religious 'weltanschauung,' the survey of the soul, they are all wrapped up, are they not, in our estimate of the New Testament? Not the least, then, of the difficulties in which the churches are now plunged is that of handling its New Testament. How shall it be dealt with, treated? There is here a thought of knowing it as it is, of using it according to its intention, of utilizing it, within the field of its own life, of letting it function according to its nativity, of handling the New Testament as one might speak of handling a case, a witness, a subject; one handles a subject to exhaust it; a case to exhibit its truth; a witness, to identify the facts. In some such way, we are at least to make an effort to handle the New Testament. Through it, we may very properly be said to identify the Way, to exhibit the Truth, and to exhaust, or in other words, be released to the Life.

Beside the normal reasons which are always valid for handling the New Testament or rightly dividing the Word, there are several grounds of special urgency which ought to weigh upon the church today.

There is first the fluid world, no longer passive to any-

thing but rather abnormally responsive, super-sensitive; and this, too, in the realm of thought, and if anything more so in the sphere of religious ideas.

We are talking glibly yet meaningly as never before about universal peace, world democracy and human freedom, with the emphasis on the adjectives. As nationalism has been a keynote of the nineteenth Century, internationalism bids fair to be the key note of the Twentieth Century. There are spiritual gifts and ethical obligations that appeal, cross all boundaries of race or country. Witness the National Lutheran Council feeding the devastated regions of Russia. These things are not merely economic or social; they are rooted originally in the New Testament. The call of the fluid world to New Testament Christianity is then a special factor of the present religious situation.

The second urgency lies in a new consciousness of Christianity's potential power in the world. Just as the world itself is sensible to every impression, comes Christianity and throws herself with a new and unparalleled energy into world Christianization. This needs no proof. There is an undreamed of quickening of general Christian activities, in the raising of moneys, in the sending of men, in the setting on foot of movements of great dimensions.

Warnack, that great student of world Christianity, states that every development of Christianity has three stages: first there is a time of individual conversions; then comes organized work in small centers; and third and culminating, the Christianizing of masses, which he adds is generally connected with the occurrence of great historic events, political revolutions, and the eager acceptance of Christianity. Ours is such a time. Our New Testament Christianity seems to be ready to meet the challenge of it. Anyhow, it is keenly conscious of the necessity that rests upon it.

The third urgency is the over-powering desire on the part of Christian forces for a larger expression of unity. Our own Merger and that of a number of other bodies

are exhibits of this. The many varied movements in the Church, such as the Episcopal Quadrilateral on Faith and Order, the Federal Council of the Churches of America, and the late Inter-Church World Movement, are just types. Whatever we may think of the causes and phases of them, they are to be reckoned with as an expression of a super-charged attitude of the Christian World mind in the present juncture.

Another cause of urgency for the wise handling of the New Testament lies in the increase of the number of New Testaments themselves. These are swept from the high power printing presses and flung out to be absorbed by the oncoming unsated generations. Millions upon millions of copies of the New Testament have been put from the presses into the homes, and still further millions are coming. We no longer have a dearth of them as did our fore-fathers during the Revolution, when, in 1877, Congress voted to import from Holland 20,000 Bibles. If these New Testaments now put forth in such a flood do not carry the true text, and do not bring, therefore, a full message to men, they can in themselves prove a danger.

Because then of the greater responsiveness of the present world citizen to religious thinking, which gives place for the New Testament; because of a new aggressiveness of Christianity to meet this new responsiveness, which gives opportunity to the New Testament; because of the desire of Christianity to unify itself in action, thereby bringing into play the forces and faith of the New Testament; and because of the greatly multiplied number of New Testaments now being issued, for world emancipation, we can readily see how especially weighty to the Church is the present problem of its handling the New Testament itself.

The antithesis to such handling or using of the New Testament as is here intended is its disuse or misuse. Sometimes the New Testament is not handled at all. And sometimes it is man-handled. We are seriously threatened with the disuse of the New Testament. It was not always so; Antiochus Epiphanes destroyed the books of

the law (1st Mac. 1: 54-57). Diocletian suppressed the those who pursued and studied it; yet spite of them and of Marcion, and Porphyry, and Celsus, and Lucian, the New Testament took hold of the mind and heart of the individual; or perhaps it was because of this that it won its embattled way. (

And very early in the story of the spread of our Christianity, the place of the New Testament is an outstanding one. Chrysostom says that at Antioch (Hon. 10) "for every Christian the Bible was the same as the tool of the artisan; therefore the Christian must buy a Bible and ought never to sell it. Even poverty is no excuse, for if the poor man has only a few tools, that by his work he may support his life, then the Bible, as the most important tool, must always be among them. Only the absolutely destitute can be excused. They must and they can supply the want of a Bible by diligently listening to the readings at public worship. He who cannot buy a complete Bible ought at least to purchase the New Testament." Poor Christians who could write naturally copied for themselves parts of the New Testament.

One Helman written of by St. Jerome, copies the Gospels for himself, and thus proves that people did not part with or sell their copies. Besides the lesson readings of the public service, there were also its lessons in the lesser services of the church and the family worship. If educated men gave in their names as Catechumens, the only thing required was that "they must be directed to listen attentively to the Bible: for a New Testament is the treasury of salvation. It affords the pabulum of the soul. It grips, it awakens, it elevates the inward man, it shields against sin; it arms against heresy; it frees from ignorance; it attracts the heart from cares. Even in this life it makes the light of God shine upon the soul of its reader. And after it has made him a man by means of the Old Testament it makes him an angel by means of the New Testament." (Harnack Bible Reading, p. 112).

This was the attitude of the first Christians to the New Testament.

Several books of notable sort, showing just how the New Testament stands with the people now, have recently been published. One, "The Army and Religion," "An Inquiry of Its Bearing Upon the Religious Life of the Nation," edited by a group of Protestants of Great Britain, headed by the Bishop of Winchester, and the Bishop of Salisbury; the second of the books is "Religion among American Men," and is the outcome of a questionnaire conducted by the Committee, including such men as Dr. Robert E. Speer, John R. Mott, President Henry Churchhill King and President MacKenzie.

The British and American Committees arrived at the same conclusions. The universal testimony was that the men examined were woefully ignorant of the Bible, of the Church, and of Christianity. "They do not have the Christian idea of God, they have no clear knowledge of Christ; the Kingdom of God is often a meaningless term to them; the meaning of Christian prayer, the use of sacraments, the obligations of church membership, are very vague to them. The Church, as a teacher, has failed to instruct its membership and to present its own gospel to the men just outside its doors."

A third book might be mentioned also, because it covered much the same ground; "The Teaching Office of the Church" by a Committee of twenty-five leaders of the Anglican Church, including bishops, clergymen, and laymen. This book is sharp in its conclusions. It affirms that the church cannot be said to have attained the end which it set before itself at the Reformation; namely, that the laity should really instruct in Christian faith and practice.

When these several books come to the problem of the remedy for the present serious situation, they are all practically unanimous that if the church is to regain and hold the masses, "if Christianity is to be the real true faith and support of the people, if she is to be the home

beloved and sought in the great crises of life, she must turn all her resources and energies to the teachings of the New Testament."

"We desire then," the bishops say, "that a solemn call should go out to the Church to take far more seriously than it has recently done its duties as a teaching church, commissioned by Christ, and enlightened and empowered by His spirit, to proclaim to all nations and to each generation a certain word or message of God. How is this to be fulfilled? By the study of the word of God. This message or word of God, which the Church is commissioned to deliver, takes shape from the first in a doctrine about God, Father, Son, and Holy Spirit; about man, his nature and destiny, his sin and his redemption; about the Incarnation and the Atonement; about the earthly life and death of the Lord Jesus Christ, his Resurrection, His Ascension, and the mission of the Spirit; about the Church, and the sacraments, and the ministry. This body of truth is declared in the New Testament."

To this may be added an extract from a recent statement by Bishop Gore, on the ministry and its teaching function: "By God's positive revelation a whole body of truth, not otherwise accessible to man, is made available for him, of which his intellect must take account. This is the Word of God, and in the Epistles of the New Testament we see how this Word of God took shape from the very earliest days of the Church's life in a closely coherent body of doctrine about God, and about man, about his eternal destiny. It is the function of the ministry to maintain this truth."

If we ask what has brought about this disuse or non-handling of the New Testament, there may be three answers: first, the pressure of 'res externa,' illustrated by the neologist's pert witicism, that the telegraph poles have become the crosses for the present age, meaning to say that business had swept out, if not swept entirely away, religion.

Yet this is not entirely new. In the Third Century, one of the fathers tells us of those who say, "I am very

busy; I carry on trade; I am a man of the world. It is not my business to read the Bible."

But anyhow, it may be said that modern business interests and the outside swirl of events has had a sharp tendency to curtail the use of the New Testament, both in the family circle and in the individual's life.

Then there is the rather natural sequence of this or at least a sequence in naturalism, in the more or less hidden and more or less bald and open antagonism of supposed scientific hypotheses. Whatever view one may take of Mr. Bryan's crusade on the relation of religion and the Bible, as to the evolutionary hypotheses, his lectures tell us that for him the Rock of Ages counts for more than the age of the rocks.

It would be well for us to be interested in both. But here we are engrossed not in the details of the evolutionary or anti-evolutionary argument, but in the attitude of mind which communities have; and it must be said that for the youth of our age, the age of the rocks is taking relatively more time and the Rock of Ages relatively less.

The third reason for the neglect of the New Testament, and one not to be side-stepped, is the normal attitude of the Roman Catholic Church to that Word. Antagonistic in school and home, now that in almost all our communities the Romanists have an appreciably influential proportion of population, their attitude of mind is leavening in its influence. It not only puts the New Testament out of the school by law; that of course is quite another question, but it is tending slowly to make the average Protestant shy on talking about his New Testament. And as a result of a disparaging remark here and there, it is also quite apt to cause him in time to read it less, and to think less of it. Of course the logical conclusion of all this is quite clear. It means the passing of the New Testament.

But scarcely less shattering to our religious thinking than the Disuse of the New Testament is its Misuse. Disuse is plain and in a measure to be mended and, please God, in some instances to be ended; whereas, the Misuse

is so insidious, so varied, so intriguing, so altogether ingenuous, that it presents a really serious side to our present religious situation.

Between non handling and manhandling, the danger of the latter to the New Testament is the greater. For this same New Testament teaches that Sin—Hamartano—is just a use of life that misses the mark. And if in the free use of the New Testament the users of it miss the mark of its intention, then this sin is certainly a sin of heightened degree.

Of the several misuses of our New Testament that may be named, there is first what may be termed a Bibliolatry; a putting the book in the place of the God of the book; but it is to be recalled that when in the fourth chapter of Revelations, a door is opened in Heaven and the seer has a vision within, all Heaven is organized round about a throne, and the One seated upon the throne. The rainbow is round about Him; the four-and-twenty elders, representing the Old and New Testament Church, round about Him; the four living creatures representing all sentient life, round about Him; and in His hand, he holds a book;—the Book of his Revelation. It is His creation, to dispense, to dispose, it is in His hand, not He in its keeping. Men of good intent have often mistaken the cause for the effect, or stood gazing with awe at the edifice instead of passing in and getting the shelter and protection which the edifice is there to furnish. One reads of days, not so far gone, when the Book was placed upon the thresh-hold to keep the witches out, or even to prevent the ingress of robbers or wild beasts. This, too, is but history repeating itself. Chrysostom states that in his time, women and children hung the gospels around their necks as protective charms, and he does not forbid it, although he is clear that one ought rather to write the commands of the gospel on one's memory. Still even he is sure that the very touch of the book of the Gospel kindles the heart.

Frequently, too, the New Testament especially was used as an oracle, and individual texts from it were ac-

counted a sort of defensive armour against disease and ill fortune. This is the credulous use of the New Testament.

If now we have passed from laying it on the threshold to keep witches out, there is yet such a thing possible as laying it on the school forms to keep advancing knowledge out. This is the obscurantist use. The whole story of the rise of education is a sad one as far as the mediaeval church is concerned. We remember Galileo and Copernicus and we recall those stifling, schools of the early Middle Age up to the date when Melanchthon becomes the "preceptor Germanius." We have not entirely divested ourselves yet of a groundless fear lest something will be discovered that will shatter the Eternal plan. It is natural, but it is needless. His Word is as eternal as Himself. That Word in the presence of man is illustrated by Kilmer Joyce's standing in front of a gigantic sequoia and writing, "poems are made by fools like me, but only God can make a tree."

It is of course quite true that our sense of danger arises to the alarm point when we see the exploitation of much-read men, such as H. G. Wells, in his "Salvaging of Civilization." Mr. Wells proposes in all gravity to build a common world state with a common language and a common book of knowledge and wisdom. Be assured this is not the Book of Common Prayer. But his is to be the Bible of Civilization. Because the Old Testament is not all we need today, nor even the New Testament. The world is growing and of course the Testament is not. As though that thing that already fills all space needs to grow Wells intends to delete from his Bible of Civilization the wars of Assyria and to put in the World War. He is going to omit the story of Ruth and insert the History of Rome. He is going to forget Genesis with its "In the beginning God" and put in the glacial epochs and the fossiliferous aeons; going to omit the Song of Moses and insert the Declaration of Independence, the Magna Carta, and other "real documents" of men; going to omit Daniel and Esther and our old friend Job, and in their antique

places include Hamlet, Schiller, and Lincoln's Gettysburg Address. A fitting finale to this conception and this new New Testament is its final text.

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods made me
For my unconquerable soul;
It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul."

All this of course is momentarily discouraging. And yet, the New Testament must always, according to its nature, let in the light and be the open book producing the open mind.

There must be no obscurantist handling the New Testament. It is not the nature of the Book nor of the Men of the Book.

There is a third New Testament misuse beyond laying it on the thresh-hold to keep the witches out, and the laying it on the school form to keep the emergent knowledge out. There is a laying it on the letter to keep the life out, or the trivialistic use. That is the tithing of mint, anise, and cummin, by a legalistic laying down of jots and tittles, and unrelated words and the heaping up of petty things at the expense of "I, if I be lifted up, will draw all men to me;" the detailing of incidental chronologies to the loss of the movement of the Kingdom of the Son, of Him who loved us and gave Himself for us; the magnifying of details to the obscuring of design; the worrying over alleged chronology to the forgetting of an exalting christology. Now the dissipating of the New Testament truth at the whim of naturalism and materialism, is no whit more costly to Christianity than is the losing of all its fragrance by the petty process of a depleting and deleting literalism, which fastens the shell

so fixedly on the body that the body itself is unable to function, and so loses all its abounding life.

There are schools of religious thought, fine and evangelical in their purpose, which, by this sort of New Testament handling, are, with all good will, doing the cause of Christ a very doubtful service. The so called Prophetic Conferences, the victorious Life Conferences, the Second Coming Colloquies, all work out their theories by literalistic appeals of this kind. It is the very same principle which the Dunkards use in requiring the literal washing of one another's feet; which insists that all Jews go back to Palestine for the fulfilling of prophecy; that mountains shall be physically heaped upon one another before the end of the age, with all the literal carrying out of prodigies and portents, of days and months and seasons. Fortunately, this wave is now receding.

If then we ask what are the elements to be considered in the proper handling of the New Testament, we make bold to answer, there are three. The text of the New Testament, the translation of the New Testament, and the truth of the New Testament. The text as it may be identified; the translation as it has been transmitted; and the truth as it is to be deduced. We will get at the truth from the text and by way of the translations. The church that does not encourage such study is doomed to certain disaster and in its very attitude is already passed by. Thinking then first of the text, we may regard it with reference to its certainty, its source, and its status. In the handling of the church situation today, we need first of all, certainty; we need the "assensus" element of faith. We have always liked Luther's climatic sentence, "This is most certainly true."

While such certitude comes not finally by intellectual processes, it can never belong to the church that does not use such processes. In our day, if it is to reclaim the thought of the thinking in a way which is

necessary to meet our problems, the proper handling of the New Testament is going to require a turning back to the emergent New Testament,—The New Testament as it came piecemeal from the "holy men of old." Piecemeal, and yet with an inexplicable organism; an organism that has functioned for almost 2,000 years, and does not seem at all worn. A distinguished scholar has recently said, "In the exact interpretation of any literary production, sacred or secular, the original language in which it is written is the source of authority. This does not mean that Biblical thoughts cannot be gained through a translation also, but it does mean this, that for exact interpretation, at least a working knowledge of the original language is necessary, and also that he who has not acquired this mastery is dependent entirely on secondary sources for his knowledge of what the scriptures teach, as only the original is the primary source. To gain such a mastery, if at all possible, is accordingly even a moral duty for the conscientious and thorough Bible student."

You think this is strong medicine. The syllogism of it would be, "I want to be a conscientious and thorough New Testament student; but a thorough and conscientious student must be a student of the original language; in this case, New Testament Greek. Conclusion, I therefore must be a student of New Testament Greek. Q. E. D."

Even though we are willing to pass by the moral duty of the individual, it is a moral obligation for the historic church to see to it that, in the shifting which is just now apparent in influential theological schools as result of the changes which have, alas and alack, taken place in most colleges, the thing which this modern scholar calls a "moral duty" does not become mere antiquated bric-a-brac, or at least,—an isolated instance. The men of the ministry who want to maintain independent action on the part of the church because it can thus do independent thinking on its own original sources, must see to it that their voice is heard on the value of knowing first hand

the first draft of the message of the Master, as it fell to the keeping of the early craftsmen of the church. There is a pressure for place in seminary curricula. There are new things that must have and ought to have hearing. And yet it is not to be forgotten that the report which was earlier given in this article of religious post-war conditions was so fatally depressing, not because these men were ignorant of Sociology. It was reported to be their misfortune—the misfortune also of the church—that they did not know their New Testaments; and not knowing them, they did not hence know Christianity, and, therefore, the situation facing the church today. We have a right to wonder whether, if a teaching church had held fast its high esteem of the original scriptures, its instruction would not have been sufficiently vital and valid to have produced a deeper thinking body of young men. The way to save the seminaries in this matter is to salvage from the mass a number of individual ministers who, with the ability and the equipment, will pledge their troth to their church to keep faith with the first foundations.

In his book "The Bearing of Recent discoveries on the trust-worthiness of the New Testament," Sir William Ramsey, the great ethnographical New Testament scholar, says that his "life was determined in the Greek room." Rare youth!

If the church is to meet its present opportunity, its scholarship must be equal to the scholarship of the detractors of the book. There is a sense of certitude that belongs to the knowledge of the ultimate New Testament text and it comes quite largely because in that study one reaches the beginnings. Ours is a great creative moment in History. It is a day of sources and books of origins and beginnings. What could be more natural or logical than that the proper handling of the New Testament would require just such procedure? Is it not the quintessence of irony that now, when the world runs wild on digging and boring to find the first leaf of creation laid down, and of experimental research and laboratory pro-

cesses to arrive at the primordial nature of things, that the Christian Church and the Christian educators should be quite indifferent to the maintenance of acquaintance with their own acknowledged and confessed first line of defence,—the gospel and epistles, their own recognized and guaranteed basis of operations—the Word written, their own and only assurance of life—the New Testament. If we have this we are at least on the way to certainty. Does the text guarantee certainty? Yes, if we are sure of its source. And it is this source by which the certainty comes about.

What shall we say of the whole process of putting it in a printed form for the first time,—the original Greek New Testament? Of the long line of splendid work from the very beginning, from the very first printed Greek Testament, the printing of which was completed on January 10, 1514, by Cardinal Ximenes; of that brilliant scholar Erasmus, and his first of March, 1516, New Testament, which he said was rather precipitated than edited, because he wanted to distance Ximenes.

It was in his third edition, 1522, that Erasmus first incorporated the passage about the three witnesses (1st John 5:7) in the epistle for the first Sunday after Easter. He did so on the evidence of the Vulgate. Luther's first edition purposely omitted it. It is not to be found in the oldest manuscripts, should not indeed be in our readings, and brings to our thought whether or not our Common Service committee was entirely wise in using, in their gospel and epistle pericopes, the old King James instead of the modern revised New Testament. The whole story of the original manuscripts and versions, of their collection and collation, is a continued romance that has reached from the first century down to our own time, some chapters of which are still to be written. The most interesting late phase is the discovery by Dr. Deissmann, now of Berlin, that the New Testament Greek is not the language of the Hebrews, nor indeed is it a literary Greek, at all, but that it is rather the language of the common man, in which he conversed and wrote and took

care of the daily affairs of life. It is a language, permit me to say, which a fine modern scholarship is coming to believe our Lord Himself used, along with His use of the native Aramaic of His land.

So far the text; now to the translation. After all, a text originating the Word is always bound to be a stranger to the majority. If it is necessary to come to the mass of men, it must come by way of translation. Failure to sense this simple truth has lost for the Lutheran Church many crowns and still the process goes on. Lutheranism will be one day tired of losing souls in order to teach languages. Its original purpose was to witness for Him, and that Church which wants to witness must be a church willing to translate. It is rather a startling thing that we, as a church, have not always been alive to this essential of gospel progress. To Luther himself, the idea of translation was clear and cogent. The key of the pre-eminence of the Luther Reformation lies in its translation of the New Testament. In regard to translations, we may think of the making of them, the methods of them, and the ministry of them.

The making of them is an early process. It is quite possible indeed that the first of the New Testament books, according to our usual arrangement, St. Matthew, is itself a translation; at least there are compelling arguments for that position. But Christianity ill brooked the narrow confines of the Palestinian border. It went north into Syria. At once we have the oldest New Testament translation, the great standard of the Syrian Church, the Peshitto; but the road that ran north through Palestine, along which our Lord as a youth at Nazareth must have often seen the passing caravans, ran south as well. At the southern end lay Egypt, that meant migration and consequent translation. The result was the Egyptian New Testament, with its different translations. Then came an Ethiopian translation and an Armenian. In each case a church remains today,—the trophy of the translation. The church moved west, and there in that western world, it took with it, not a Greek

only, but a Latin New Testament,—one that would express itself in the speech of the land. The land was Rome; its speech was Latin, and so the Latin New Testament comes into view. As the church moved on, it always provided for its linguistic needs. The New Testament translations increased in number; Scandinavian, German, English, with all the interesting study of them.

The New Testament must always speak with tongues. But in the very making of these many translations, as happy as the intention was, there was danger in the execution,—a danger of failing to keep the exact force and power of the original. In the process of copying, great errors were liable to creep in, did indeed creep in.

If a manuscript was made for the church use, more care would be taken, to insure accuracy, but when we think of the private copies produced by unofficial persons or those not at all skilled in copying or translating, it can well be seen that, hurriedly made, and without necessary revision, they would in the nature of the case soon become sources of many mistakes. Besides, documents were freely dealt with in the early days. No copyright has ever been discovered among the early Greeks. If, now, to the original difficulties, we add the increase of such dangers in transmission, as we are separated from the original by a long process of years, the wonder is that we have the New Testament at all.

We have seen that of the making of these translations there has been no end; that the methods of the translations show the difficulties which need to be faced; and that translations still come. What is their ministry?

There are three reasons why the church, handling the church's New Testament will always require its translations, and therefore must always prepare men to be interested in and competent for such service.

First for propaganda purposes. The church is the carrier of the gospel. She witnesses. That is her function. Luther, the eminent translator, says in Wartburg, as he was plunging into his epochal translation, "Would to God that this one book were in every language in every

land before the eyes and in the ears and hearts of all men." It was this that Luther had in mind when he translated. It was for Christian exploitation and missionary manifesto that the early Christian church went into Assyria with the Assyrian New Testament; into Egypt with the Egyptian New Testament; and out into Western Europe with its Latin versions. The church wanted to win men to the gospel. They gave it to them through the New Testament, and that in the speech of their native hearth.

2. The handling of the New Testament through process of translations is further made necessary in order to keep its truth in touch with the living meaning of the constantly changing language in which it is sought to present the gospel. There must always be adjustment to the growth of a living language. Even Luther's Bible had to go. German has developed. A new translation was essential. Our "Authorized New Testament" had to be revised. For the Revised sought not beauty but truth. Take the Eighty-eighth Psalm used in the Morning Suffrages "and in the morning shall my prayer prevent thee." That is, "in the morning my prayer shall come before thee." This is just an illustration of the constant language flux which requires a like constant New Testament translation.

3. The other and final reason for these new translations is the bounden necessity upon the church to ever maintain the purity of the text of its vernacular New Testaments, the ones that are read and preached from, used therefore by the laity at home, the youth in instruction, and the ministry from the pulpit. As work in the original text brings to light a text closer and more accurate,—a text closer to what we may believe the first written documents, had we them in hand, would say to us, the printed English Bible must reflect this same pure text. Hence new translations; we have them and always are to have them, so we can propagate the faith in the folk tongue; so that we can have a New Testament abreast of the popular understanding of the words of a

living language, and so that it may always be as close to our best knowledge of the original Word as a fine scholarship can attain. We want no esoteric faith, no faith or practice for clergy; our is the universal faith of the universal priesthood of believers; all our people and all our churches must have the New Testament, which the clergy have; that is, the New Testament at its best in text and translation.

There is left one further factor,—the truth of the New Testament. This is what really all of us are most interested in, anxious about, engrossed over. To this end there must be not only critical but constructive interpretation. For in Christianity it is

Life of which we serve are scant
More life and fuller that we want.

Text and translation alike are vapid and futile enough unless thereby quickening comes, Not only to the sense of scholarship but to that greater thing, the life that is hid with Christ in God. In a technical volume, "The New Testament Documents," Prof. Geo. Milligan, its author, rather surprisingly for that kind of study, says: "The New Testament is more than a book; it is the record of life,—the life which is life indeed." And, continues Dr. Milligan, "All our study of it, of its Words, will be in vain unless they are means of conducting us to Him who is the Word." But the more earnestly we devote ourselves to that study with the best aids which modern discovery and research have placed within our reach, and the more loyal we follow the leading of the spirit, who has been sent to guide us into all truth, the more fully we shall recognize with Origen, the first great Biblical critic, that "there is not one jot or one tittle written in scripture which does not work its own work for those who know how to use the first of the words which have been written." So, according to Origen, and we have not passed him in this matter, having the words, that is the text, and translation, we must still in addi-

tion know how to use the words written and this, the most necessary of all, is also the most difficult of all.

The great variety of church faith and practice, is on the surface an indication of a lack or leak somewhere in our apprehension of the New Testament that lies in our hand. To remove this variance and to keep on the basis of truth the Christianity which is the outflow of the New Testament, ought to be and would be largely possible if the New Testament could give one and the same message to all. If this is more than dare to be asked of a humanity so diverse in birth, rearing and re-actions, yet at least there is great gain to be hoped for church unity and Christian concentration, and for individual peace as well, from such a handling of the New Testament as will tend to make it speak to the souls of men with authority because it speaks to them with clarity. To this end the truth of the New Testament has a right to be sought in a consideration of the purpose of it, the principles of it, and the program of it.

What is the purpose of the New Testament? The Epistle for the first Sunday after Easter summarizes it rather finely "and this is the record that God has given to us eternal life, and this life is in His Son." (1st John 5:11).

The Record, the Witness, Marturia, is essentially this: a truth to be witnessed within the sphere of eternal life and this life is graciously ours at the hand of God in the person of His Son. This is the Record. This is the truth upon which the record is based. This is the range of the record. Life, from God, in Christ. There is here nothing about mathematical predictions or scientific speculations. Here is simply life, and the life which is of God alone, which passed to us in his planned way, through the Son. He is the Way, and He is the content of the Record. What is the purpose, then, of the New Testament? Its purpose is a religious one. What does it present? Religion. The religiousness of every page of the New Testament is its sharp characteristic. One always thinks of it as a religious book. To speak of the New Testa-

ment to any one is to awaken religious reflections. If any one at any time recounts a reading from the New Testament or an address, using a New Testament text, without a single exception we would all think of a religious discussion, reflection, or emotion. Is not this universally a marked characteristic of the Book, a fair criteria of what its purpose is? It is distinctly a series of religious writings with no other aim than an expression of God's Will for men.

Dr. James Moffat in a 1921 Series of Lectures on the famous Hibbert Foundation, appearing under the title of "Approach to the New Testament," says that it is interesting in the case of the New Testament to note what is assumed or taken for granted by it. And after his study, he finds these several religious things: there is the existence of God; the New Testament assumes that; it does not prove it. Its message relates to his character. There is the revelation of God; it is assumed that he seeks and speaks. "In the beginning the Word." There is God as a redeemer; he is a re-creator. There is the fact that the religion of the New Testament is non-racial; it is for all men. And finally, it is assumed that sacrifice is normal; without the shedding of his blood there is no remission. No rationale of sacrifice is offered. The definite principle of it is taken for granted. We mention these to show that whatever may be said about each individual point, the ground of all of them alike is religious ground.

The Revealer, the Redeemer, the Sacrifice for sin, is not a thing of art or science or mathematics or jurisprudence, but sheerly of religion. If then, the woof and warp of the New Testament is religious, its purpose is interpreted by its mission; it is bound to be religious and only religious. It interprets Christ to us, and He interprets the New Testament. So each section of the New Testament is understandable and understood. Further, its religious purpose in Christ is to be authoritative for us. It is the authority for the faith we have and hold. Charles Louis Slatterly in the Authority of Religious Experience, finds six alleged sources of authority: The

Bible, the Bishop of Rome, the Historic Episcopate, the six Ecumenical Councils, the Holy Spirit speaking freely to men, and, finally Religious Experience.

Dr. Briggs gives the Church, Reason, and the Bible.

These all can be classified under the two categories, the subjective and the objective. The subjective basis can never stand, for it leads to anarchy. The objective basis of authority for Christianity is final. Hence its authority must be final. In this case, the Word alone fills the gap and is sufficient for the test set.,

Prof. Charles Erdman of Princeton does not hesitate, in speaking on this subject, plainly to say that there is an inspiration of the book.

Its purpose then is religious, in Christ, and by its purpose it is authoritative in the great sphere of faith and action.

Given the purpose of the New Testament, the next step in the quest of its truth, is the ascertaining or determining of the principles through which such purpose is made clear. Are there such principles and are these possible of identification? Or do we just read along reverently but regardlessly, hoping to stumble upon new truth but without knowing how or why? Good men have used this stumbling process and thought that they were honoring God thereby. But if he is a God of cosmos and not of chaos, these folk, however devout they are, must be mistaken. We cannot be really reverent to God's Word and at the same time regardless of how he gave it to us. And he did it in many parts and many ways. (Hebrews 1:1). To collect all these many parts and many fashions together, and bring them under the unifying categories of thought, and make them also speak for Him without flaw, and to us without risk; that is our task. It has not always been done. Perhaps it cannot wholly be done, in all parts of the New Testament and to all sections of the Christian Church. But there is improvement in the process. And this improvement has arisen through coming to a better understanding of the factors which enter into the making of the book, and the consequent finding of at

least some principles which must obtain in the interpretation of it. It is to be interpreted. The New Testament does not carry its heart on its sleeve. Here is a task always at hand. It is not wholly a chronicle, a thing done; but an agenda, a thing to be done. (*Ecclesia plantanda*). The church is to be planted. The word is to be translated. The central task of the Church is the task of interpretation. The faith must be constantly deepened. Its field must be ever broadened. Thus interpretation is central. We have a right to say it is fundamentally central, to those who account this Word the infallible rule of faith and practice. And such always accentuate the ways and means of intelligently bringing this Word to men.

Looking back, we find many wrecks along the way of New Testament interpretation,—wrecks through many species of following interpretations of the New Testament. All of which have left a historic trail of misconceptions, misdirections, and oftentimes, fatalities behind them.

How then may the New Testament be handled? By two simple principles. Let the words tell their story and let the story have its way.

In earlier discussion along confessional lines, there was frequent reference to the using of words in the "same native true and original sense." This is a true principle of interpretation and one on which fortunately our church is sound. Words are to be taken at their real values, accepted in their natural bearings. Anything else is mental suicide. That is letting the words tell their story. Then let that story have its way. For it must be had in mind that for the most part the New Testament is made up of so-called occasional writings. What the Germans call "*gelegenheit schriften*." That is, writings intended for special occasions and conditions.

Even the Thirteenth of Corinthians, that great love chapter, has an entire new application in the setting of it. Crave the finer "gifts" of love rather than the showy gifts of tongues. The New Testament is made over

again by acquaintance with the life that is back of it. We call this the Historical method of interpretation. It simply means that the New Testament or any passage of it or text of it is to be re-constructed under the spirit of God through its history, its speech and its life. It is to be let tell its story. Nor by this method do we mean that in any way, men or events produced the contents of these New Testament writings. But only that these contents were brought about under historical conditions. Let it also be had constantly before us that Christianity in the ultimate is never an application of grammar, but always an appropriation of grace. Nevertheless, this method of re-constructing the moment that the Word was first given brings us back to its vital issues, its essential meanings; its pulse and heart beat. It goes without saying, however, that this method must be followed always within the lines of a spiritual mindedness which is part of its due, and a requisite of its understanding; and that it must be regulated by common sense which is essential in all discriminating study. The Jewish fathers had a saying illustrating this, "There are four characters in those who sit among the wise; a sponge, a funnel, a strainer, and a sieve. A sponge, which sucks up all; a funnel, which lets in here and lets out there; a strainer, which lets out the wine and keeps back the dregs; and a bolt-sieve which lets out the dust and keeps back the fine flour."

The historic method must be thus used under the double restriction of spiritual mindedness and common sense, and at the same time with a recognition of its own limitations. However much we may attempt to re-construct, there will always be gaps. We may never again be able "to piece together the ravelled edges of first century events," and this in spirit of all historic research. And further, as Dr. Moffat himself allows in the case of supernatural, the Historic method itself is incompetent or rather at its best it recognizes these matters as outside its sphere.

They belong to the sphere of faith. And just here is

one of the most hopeful signs of the times in the whole matter of handling the New Testament. Some of the very best scholars acknowledging that much can be done for New Testament interpretation along lines of historical investigations are also agreed that the supernatural in itself cannot be proved or disproved by such investigation. The ultimate decision here lies with faith, an outside factor. We must resist the temptation to over-rate the capacities of mere-investigating purposes.

The historical method is in much the same position with regard to the New Testament as the scientific method is with regard to the universe. It may answer the how but it cannot answer the why.

We need not here add anything about the human element and the divine element, both of which must be had in mind in interpreting the New Testament. Or of the fact of the principle of analogy of Scripture or analogy of faith. These all are well known and were never better attested than now.

Perhaps the principle of New Testament interpretation is well summarized, for the individual at least, in the maxim, of the brilliant and pious Bengel, 1752,

"Te totum applica ad textum,
Rem totam applica ad te."

Of the New Testament program, there is no time nor space to speak; what further shall we say than with Him, "Oh World, World, World!" "How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not?"

This gathering process is still going on and this process is the New Testament program.

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ARTICLE IV.

THE LUTHERAN CHURCH AND THE FEDERAL COUNCIL.

CAN A LUTHERAN BODY AFFILIATE WITH THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA?

BY PROFESSOR J. L. NEVE, D.D.

I. THE CONFESSIONAL CONSIDERATION.

For a reliable consideration of our question one thing above all must be held in mind. It is this: The Federal Council of Churches of Christ in America is a representation of the Reformed group of churches in America. When we speak of the "Reformed group" of churches in our country we have in mind, first of all, the German Reformed and the Dutch Reformed Churches in America, and then the Presbyterians and the Congregationalists on this side of the Atlantic. And in a derived sense, although subject to qualification, we count into this group also the Methodists and Baptists of many names, also the Quakers and other like churches. These last mentioned are all in one sense or another daughters of the Reformed Church. The point on which the Swiss Reformers differed fundamentally from Luther, pertained to the whole conception of the means of grace—a difference which was defended on the basis of a differing conception of the person of Christ and on the ground of a special philosophy regarding the relation of the divine to the human nature in Christ, concerning the Word and the earthly and heavenly element in Baptism and in the Lord's Supper. These basic differences, again, function in such a way that wider circles of differences are drawn, which include the doctrine of predestination, the conception of the Church and the Kingdom of God, and the relation of

Church and State.¹ Practically all churches belonging to the Federal Council reject the Lutheran conception of Baptism and the Lord's Supper and in connection therewith what the Lutheran Church teaches regarding the mode of the Holy Spirit's work upon the hearts of men.² Some, again, have specific denominational peculiarities: the Baptists their demand of adult Baptism, the Quakers their insistency upon the immediacy of grace, the Methodists their subjectivism in the emphasis upon conversion. But all these special tenets can easily be shown to represent special traits of the Reformed Church, which have been made the occasion for sectarian developments. We should fail entirely in a reliable consideration of our question, at least with regard to the chief branches of the Reformed Church group, if we should persuade ourselves to believe that there is a close relation between them and the Lutheran Church. With some of them, as for instance with the Presbyterians, there may be a certain likeness in temper, in the appreciation of theological

¹ These are considerations that were brought out by many thorough-going theologians of the last century. We mention the writers on Symbolics such as Philippi, Schmidt, Oehler, Noesgen, Plitt, Graul, Rohnert, and on the union problem such as Rudelbach, Schneckenburger, Sartorius, Vilmar, Stahl, and others. At this place we cannot resist the temptation of printing almost in full a paragraph from the Church History of Kurtz (Engl. ed., vol. II, 1894, §140): "In the varied ways in which this union is conceived of lies the deepest and most inward ground of the divergence that exists between the three western churches. The Catholic Church wishes to see the union of the Divine and Human; the Lutheran wishes to believe it; the Reformed wishes to understand it..... The Reformed Church is prone to separate the two, to look upon the Divine by itself and the human by itself, and to regard the union as a placing of the one alongside of the other, as having not an objective but a merely subjective, not a real but a merely ideal, connection. But the Lutheran Church guarding itself against any confusion as well as any separation of the two elements, had sought to view the union as the most vital, rich, and inward communion, interpenetration, and reciprocity..... Against the Catholic view the Reformed Church was rather inclined to sever completely the Divine in Christianity from its earthly, visible vehicle, and to think of the operation of the Divine upon man as merely spiritual and communicated only through subjective faith. It renounced all tradition, and thereby broke off from all historical development, whether normal or abnormal. In its doctrine of Scripture, the literal significance of the Word was often

² Cf. Art. V of the Augsburg Confession.

science, in the quiet working for spiritual results. But when all this has been said the fact remains that the German Reformed, the Dutch Reformed, the Presbyterians, and the Congregationalists belong to a camp of Protestantism which is doctrinally and practically established against the teachings and the church life of Lutheranism. Between the two sides there stands a different comprehension of the Gospel, which produces a different piety, a different church life. That their conceptions of the relation of law and Gospel, of State and Church are not the same we see in the characteristic differences between "Social Service" among the Reformed Churches and the "Inner Missions" as practiced by the Lutheran Church. Even in the points of seeming agreement there is noticeable everywhere the "other spirit" of which Luther spoke to Zwingli at Marburg and which is the natural result from a conflicting comprehension of the Gospel.

I have no desire to exaggerate. But we are discussing the question whether the Lutheran Church can step into corporate, organic union with an organization which represents the group of the Reformed Churches of Ameri-

exalted above the spirit; in its doctrine of the Church, the significance of the visible Church over that of the invisible. In its doctrine of the person of Christ, the human nature of the glorified Saviour was excluded from a personal full share in all the attributes of His divinity. In the doctrine of the Sacraments, supernatural grace and the earthly elements were separated from one another; and in the doctrine of predestination the divine foreknowledge of man's volitions was isolated, etc. The Lutheran Church, on the other hand, had at least made the effort to steer between those two extremes (of the Catholic and the Reformed Churches), and to bind into a living unity the truth that lies at the foundation of both. In the Scripture it wishes as little to see the Spirit without the Word, as the Word without the Spirit; in history it recognizes the rule and operation of the Spirit of God within the human and ecclesiastical developments; and it rejects only the false tradition which has not had its growth organically from Holy Scripture, but rather contradicts it. In its doctrine of the Church it holds with equal tenacity to the importance of the visible Church and that of the invisible. In its doctrine of the person of Christ it affirms the perfect humanity and the perfect divinity in the living union and richly communicating reciprocity of the two natures. In its doctrine of the Sacraments it gives full weight as well to the objective divine fact which heavenly grace presents in earthly elements as to the subjective condition of man, to whom the Sacrament will prove saving or condemning according as he is a believer or an unbeliever."

can Protestantism.³ It is my conviction that the Lutheran Church cannot enter into a corporate relation with such an organization without denying her own genius, her own life.

From the confessional consideration we turn to another point:

II. OUR QUESTION IN THE LIGHT OF THE ORGANIZATION OF THE FEDERAL COUNCIL.

The Federal Council of Churches of Christ in America came definitely into existence in the year of 1908. In that year a plan and a constitution had been ratified by thirty denominations, and the organization, with headquarters in New York, began to function. According to its constitution it was established "for the prosecution of work that can be better done in union than in separation." More in particular, the object of the Council is declared to be as follows:

"1. To express the fellowship and Catholic unity of the Christian Church.

"2. To bring the Christian bodies of America into united service for Christ and the world.

"3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

"4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life.

"5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities."⁴

3 Dr. A. W. Schreiber in an article in Luthardt's Kirchenzeitung also writes of the Federal Council as representing before the public the American churches of Reformed character. "Es ist die massgebende Vertretung der nordamerikanischen Kirchen reformierten Gepraeges geworden." Allg. Ev. Luth. Kirchenzeitung. Leipzig, 1920, No. 51.

4 See Christian Unity: Its Principles and Possibilities. (Association Press, New York, 347 Madison Ave.), p. 151.

There is not one of these points that the Lutheran Church can endorse without qualifications amounting to the admission that she cannot co-operate.

True, the constitution of the Council states that it "has no authority . . . to limit the full autonomy of the Christian bodies adhering to it." Yet in connection with the "work that can be better done in union than in separation" the churches of the Federal Council delegate to the Council much undefined power, especially along the lines of initiative and propaganda. The General Secretary of the Council says that "it speaks and acts in a representative capacity for the evangelical churches of America which constitute the Council," and again that it "endeavors to serve the cause of Christ and to represent the Council's constituent churches by appropriate utterances from time to time, which voice the mind and spirit of the churches."⁵ We ask: Can a Lutheran church body delegate such influence and initiative to an organization which is a representation of the non-Lutheran camp of Protestantism?

As to composition and strength of membership we quote the following rule of the constitution: "Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof."⁶ Thus the Federal Council is composed of about 400 members, elected by the various constituting churches. In this body the United Lutheran Church would be represented by nineteen members. It is also of interest to observe how action is taken in the Council: "Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one third of the members present and voting should request it, the vote shall be by the bodies represented, the members voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies representel."⁷

⁵ Charles S. MacFarland, *The Progress of Church Federation, 1917* (Fleming H. Revell), pp. 33-37.

⁶ Constitution, Sec. 5.

⁷ Constitution, Sec. 6.

The Executive Committee is of much importance, because it acts between the sessions of the Council, which are quadrennial. It consists of about one hundred members and is composed after a constitutional rule which would give to the United Lutheran Church a representation of only four members.

For the purpose of facilitating the proceedings of the Council while in session there is also a business committee to which are referred all matters arising for discussion or action and all papers and documents that are to receive attention. This committee is composed of two members from each of the thirty churches having twenty or more representatives in the Council and one from each of the churches having a less number of representatives. We could think of circumstances under which this committee would have to decide on permitting or preventing discussion of a matter or a document that the Lutheran side would be interested in presenting. But in this committee the United Lutheran Church would have only one vote.

The point we want to make is expressed in the following question: Can a Lutheran Church body affiliate with an essentially Reformed organization when its voting strength in the general membership is only nineteen against approximately four hundred, in the Executive Committee only four against about a hundred, in the business committee only one vote against so many? The reply may be: You can always withdraw. But after having once joined, withdrawal, even though very simple, may be beset with unpleasantness, or even danger. Is it not better to remain outside than to enter with the possibility of a necessary withdrawal?

III. THE GENIUS OF THE FEDERAL COUNCIL CHARACTERIZED BY ITS WORK.

In aiming to describe the genius of the Federal Council we are especially attracted by its program on Social Service. It is by this work especially that the Council is endeavoring "to promote the application of the law of

Christ in every relation of human life," thus striving to better the moral and social condition of the world. On the perfecting of its Social Service program the Federal Council has worked incessantly from the beginning of its history. The program as it was adopted at the convention in Chicago, 1912, reads as follows:

SOCIAL SERVICE.

"1. Equal rights and justice for all men in all stations of life.

"2. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

"3. The fullest possible development of every child, especially by the provision of education and recreation.

"4. Abolition of child labor.

"5. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"6. Abatement and prevention of poverty.

"7. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

"8. Conservation of health.

"9. Protection of the worker from dangerous machinery, occupational diseases and mortality.

"10. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships and enforced unemployment.

"11. Suitable provision for the old age of workers, and for those incapacitated by injury.

"12. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

"13. Release from employment one day in seven.

"14. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"15. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"16. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."⁸

The Executive Board of the United Lutheran Church, aided by special committees of its own creation, has been working on a declaration regarding a future relation to the Federal Council. In this document there is also an excellent delivery on the Social Service program, which we shall quote in full. It will be seen that the criticism of this Lutheran Board is directed especially against the Council's appeal to force, which leads to a confusing of the spheres of Church and State.

Before introducing this criticism, however, we feel that we should refer to some other activities of the Federal Council, which belong in the category as of the points just enumerated. The Council has a special commission on the "Church and Country Life." This commission is a constituent member of the National Board of Farm Organizations. Those who wish to know how the pastor in the country is to preach and to enlighten his farmers on their vocation may read the book announced in the Report of the Federal Council of 1919, "The Function, Platform and Policy for the Country Church." The Federal Council has also a commission upon "International Justice and Goodwill." After the conclusion of the war this committee threw itself into a great propaganda for the adoption of the Versailles Peace Treaty and the League of Nations. It is claimed in the Report of 1919 (p. 120) that fully ten million voters were reached. I wonder whether after the great defeat which the American people administered to this whole movement it ever occurred to the men of the Federal Council that there must have been Christians in America who were unable to identify themselves with the politics of this Committee on International Justice and Goodwill. The Council has also a

⁸ See MacFarland, *Progress of Church Federation*, p. 84.

⁹ Report of 1919, pp. 122-132.

commission on "Relations with the Orient." Under the generalship of this commission, world questions are raised such as injustice of America to China and to Japan, the situation in Korea, the Shantung question." In 1912, the president of the United States was petitioned by this commission to recognize the republic of China.¹⁰ But enough of the enumeration of such cases. It is sufficient to say that activities such as these which are so very natural to the group of Reformed Churches in our country are utterly foreign to the Lutheran Church. This will appear from that document of the Executive Board of the United Lutheran Church, from which we are now ready to quote:¹¹

"We note a strong tendency on the part of the Federal Council to set up much machinery in the effort to have the world in its organisms follow Christian principles, even though the world in those organisms has not been truly converted to Christian principles.

A. *Position of the Federal Council More Fully Stated.*

"1. The "tendency" and practical working of the Federal Council here noted grow out of its failure properly to distinguish, according to Holy Scripture, between the legalistic and the evangelical principles, between the true functions of the State and those of the Church.

"2. The failure to make this distinction shows itself in the Council's acts and also in its dealings, as an organization representing the Churches, with questions of political, social and industrial relations. Attention is here called especially to the *Social Creed of the Churches* and to the four Resolutions adopted by the Federal Council at Cleveland in May 1919.¹² An organized federation

¹⁰ MacFarland, *Progress*, pp. 46-66.

¹¹ It is a statement which will be submitted to the United Lutheran Church to meet in a third convention at Buffalo, N. Y.

¹² For both of these see Report of Commission on the Church and Social Service at Boston in December 1920, p. 28f. For the history of the Social Creed of the Churches see Federal Council Bulletin April-May 1921, p. 53. See also the provisional statement of Christian Principles which should be applied to Industrial Relationships, Report of the Committee on the Church and Social Service, p. 35f. See also *The Churches Allied* (1921) p. 112, a, b, c, d.

of Christian Churches, which does not adopt a creed as the expression of what it believes concerning God and His revealed truth, promulgates a Social Creed of sixteen articles. The articles of this "Creed" for which "the churches stand," and the four resolutions which they "affirm" all have reference to matters of detail in social, economic, and industrial life—dealing with questions of rights, laws and regulations, employment and leisure, wages and division of profits.

"3. The principles laid down, with a few possible exceptions, may be sound if impartially carried out; though some of them seem hardly practicable. But, however just they are, they are not distinctively Christian. No Christian faith whatever is required for the acceptance of those principles. The acceptance of them does not make men Christians nor prove that they are such. It may be a duty of Christians to stand for them: but it is no distinctive mark of Christians. Multitudes who accept them and fight for them spurn the very name of Christ and of God.

"4. In the advocacy and establishment of these principles the Federal Council thinks "to promote the application of the law of Christ in every relation of human life."¹³ If men accept these principles and freely conform their lives to them, well and good; if they do not, they must be compelled; the churches must co-operate to see that they be enacted into laws and enforced;¹⁴ and thus, not by the preaching of the Gospel of the Kingdom which the Saviour commanded, but by resort to force must the Kingdom be built.

B. The Position of the Lutheran Church.

a. In Principle.

"1. The Lutheran Church cannot accept any such conception of its task. As it thinks, the Church cannot become an arbiter in disputes about human rights; the

¹³ See Constitution of Federal Council—Objects, IV.

¹⁴ See Proposed Council of Churches for New York State, p. 6, item 9. See also, *The Churches Allied* (1921) p. 34cf.

border land between the rights of contending parties is often too undefined and indistinct. In such cases the Church must say as did our Lord, "Who made me a judge or a divider over you?" Only when one party or the other plainly violates a command of God or the law of the land can the Church pronounce judgment, and in every such pronouncement it must speak as of the oracles of God.

"2. Again, the Lutheran Church holds that it is not for the Church as an organization to propose laws, or to turn aside from its work of preaching the Word of God to undertake the promotion of righteousness by the arm of the civil power.¹⁵ Civil government is of God's ordinance as truly as is the Church; to each He has assigned its own proper work. The Church may not intrude itself upon the domain of the State, precisely as the Church cannot suffer the State to interfere with its internal affairs.

"3. The work of the Church is fundamental to and promotive of good government, but its goal is not government however just and wise and good. The Church's vision and aim extend much farther. It seeks larger and better things than law and government can even require. It preaches that men should do justly; but more than this, it preaches repentance for sin and faith in Christ; it preaches love, compassion, mercy, forbearance, self-renunciation, service, seeking others' good and not one's own. This is its greatest work and value as a social influence and power, and when it busies itself in pressing for the enactment and enforcement of specific laws it resigns its proper function and descends from a higher, broader and more constructive activity to one that is of a lower and narrower range, and that may become both meddlesome and divisive. The work of the Church comes not so much after disputes to settle them as before to prevent them; not so much after acts of lawlessness and violence to punish them as before to forestall them by inculcating the principles of justice and mercy,

15 See Declaration of Principles D, IV, 3.

and the fear of God. The Church comes not to take up the work of judgment, but rather to save men from judgment. The spirit of the Church and its work are portrayed in the example of Jesus at Nazareth, when He read from the book of the prophet Esaias, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."¹⁶

The two conceptions of the spirit and task of the Church are well represented by the statues of Luther at Worms and of Zwingli at Zurich. Luther is armed only with the Bible. Zwingli bears a Bible in one hand and a sword in the other.¹⁷

Note: At this place we cannot resist the temptation to interpolate a similar expression of Dr. Geo. W. Sandt, editor of *The Lutheran*. It is from a paper which he read before the Lutheran Editors' Association held in Chicago. He said as follows:

"The Federal Council's ambitious program of social service is calculated to entice the Church away from its distinctive work of saving souls into numberless channels of activity, purely ethical and reformatory, at the same time utterly confusing the functions of the State and the Church. The whole drift of these activities is toward Puritanic legalism. It proceeds on the mistaken assumption that men can be legislated into righteousness and that the Gospel is not sufficient to effect the world's regeneration. Important as the social and ethical activities for world betterment may be, and wrong as it would be for the Lutheran Church to condemn movements designed to improve the social order, it should be evident that the Church cannot endorse a program which hopes to make men righteous by legislation. It cannot engage in an enterprise which exalts social, ethical and legisla-

16 On this entire division see Declaration of Principles A, V, 3 and D, IV, 3.

17 Cambridge Modern History, Vol. II, p. 208.

tive efforts for the betterment of the world above the means of grace. To educate the conscience and create sentiment and conviction is as far as the Church can safely venture in this sphere. It cannot assume a responsibility that rests upon the Christian citizenry and the State. The Church cannot act as arbiter in disputes between Labor and Capital, or propose legislation to regulate human conduct or enforce certain theories in the endless controversies that spring up about human rights. It is arbiter only in the realm of the spiritual, in a kingdom that is not of this world, and even then only as the mouthpiece of the oracles of God. In shifting the emphasis from the redemptive and spiritual to the social and ethical welfare of mankind—and because it found no common basis upon which to ground its activities—the Federal Council of Churches has done an injury to evangelical Protestantism from which it will require many years of most earnest evangelical activity to recover."

We return again to the deliverance of the Executive Board of the United Lutheran Church, from which we were quoting:

b. In Practice.

"1. The Lutheran Church, however, recognizes a positive duty in these matters. Christians are to be the leaven of society. Christ calls His disciples "the salt of the earth," and "the light of the world." He commands them to let their light so shine before men that they may see their good works and glorify their Father which is in heaven. Therefore, the Church can and should preach obedience to God, and also to the laws of the Commonwealth. It should urge that legislators owe it to God and their fellowmen to enact such laws, and only such, as will promote justice and the peace and safety of all the people; and that judges, magistrates and jurors owe it to God and their fellowmen to deal out even-handed justice to all, regardless of wealth or standing. It should urge that the people cast their votes in the fear of God for men who will seek justice above all things. In all of

the Church's preaching and teaching, however, it must carefully avoid creating or fostering the impression that a "civil righteousness" makes men "righteous before God," or can establish the Kingdom of God on the Earth.

In harmony with this, the historic teaching of our Church, and in the application of these principles to the needs of the present day, the United Lutheran Church in America believes and holds that:

"2. It is the duty of Christians as members of society so to order their lives, conduct their business, and perform their social tasks as to promote justice and good will among men and to secure the highest economic, moral and spiritual development of all the members of the social order. It is their further duty to use their influence to secure similar action on the part of others.

"3. It is the duty of Christians to use their influence and rights as citizens to secure the election or appointment to office of good and honest men, who will make and execute just and righteous laws, and will administer the affairs of government as a public trust, in the best interests of all the people. It is also their duty in every possible way to encourage and assist officials in the faithful discharge of their duties.

"4. It is the right and duty of organized groups of Christians, such as congregations and synods, to direct and assist their members in the determination of their duty as Christian citizens and members of society by declaring to them the teachings of the Word of God on these subjects, and by showing them how the principles of the Gospel are to be applied to the peculiar problems and tasks of this generation.

"5. It is also the right and duty of these organized groups of Christians, when occasion demands and the Word of God justifies, to speak for the enlightenment of public opinion and the awakening of the public conscience concerning matters which affect the public welfare.

"6. It is, therefore, the duty of such organized groups of Christians to qualify themselves for the performance of these tasks by the careful study of all the questions in-

volved, and by the creation for this purpose of suitable and competent committees or commissions, ever remembering that the Church and its representatives must always seek the guidance of the Holy Spirit, and of the Word of God, the means whereby the Holy Spirit enlightens and directs His people, and that they can speak only when, and as, the Holy Scriptures warrant them to speak. The Church must speak with a voice that is distinct from and more authoritative than the voice of merely human wisdom.

"7. It is the duty of the pastors and members of our congregations not to speak on these matters hastily, or unadvisedly and without due knowledge, lest they may confuse the minds of the people, and hinder rather than help the cause of truth and righteousness."

IV. THE FEDERAL COUNCIL IS A UNION MOVEMENT WHICH HAS NO REGARD FOR UNITY OF FAITH.

The Lutheran Church will always be opposed to union movements which ignore the differences in matters of faith. But is the Federal Council a church union? And if so, of what kind is this union? What is its attitude to the distinctive doctrines of the constituent churches?

In the Federal Council we have, as is indicated by the name, a federal union. Dr. W. A. Brown says in a book which we have quoted:¹⁸ "By federal union we have understood any form of official union between denominations as a whole which leaves their original organization unimpaired and reserves for each of the units thus united a large field of independent power and initiative. The best known example is the Federal Council of the Churches of Christ in America." Yes, the Federal Council is a union "for the prosecution of work that can be better done in union than in separation."¹⁹ To the Federal Council as a central agency the affiliating churches are delegating "power, authority and initiative."

¹⁸ Christian Unity, Its Principles and Possibilities, p. 194.

¹⁹ See "Plan of Federation," in MacFarland's "Progress of Church Federation, p. 32.

Dr. MacFarland, its General Secretary says: "It is not an unrelated organization. Its function has been to express the will of its constituent bodies and not legislate for them. Were this, however, to be construed as precluding the utterance of the voice of the churches upon matters in regard to which the consciousness and the conscience of Christianity are practically unanimous (?) the Federal Council would be shorn of the power given it by the constituent bodies when they adopted as one of its objects: 'To secure a larger combined influence for the churches of Christ in all matters of the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.'"²⁰

Before going further we must insist that in the work belonging to the special program of the Federal Council the churches uniting in this organization are not "practically unanimous." Large constituencies in many of the churches are opposed to Methodistic revivals. So are the Moravian Church and the German Evangelical Synod. And the last mentioned body disagrees at least with the Social Service work as conducted by the Federal Council. And in both of these subjects and in more the United Lutheran Church would be unable to agree if this body should join the Federal Council.

To appreciate the criticism expressed in the superscription of this chapter, namely that the Federal Council in uniting the churches for work is ignoring to a great and dangerous extent the unity of faith, we must keep in mind the constant endeavor of the Council to enlarge its program. At its convention in Boston, 1920, the following resolutions were adopted:

"1. The Council believes that the time has come for fuller action on its part in the fulfillment of the purpose of its establishment 'for the prosecution of work that can be better done in union than in separation.' The Council instructs the Executive and Administrative Committees to plan the work of the Council in accordance with this view, ever having in mind its duly defined (?) field

of constitutional action and taking such steps as will maintain the closest possible relationships between it and the constituent denominations.

"2. The Council authorizes the Executive Committee as assured resources may warrant to strengthen the secretarial staff of the Council by the appointment of such additional secretaries as it may deem necessary to enable the Council to carry forward a larger work with the confidence and support of the churches.²¹

"3. The Federal Council requests the constituent bodies to provide for the support of the Council and its work on the scale of \$300,000 per annum for the next two years, and it asks these bodies to accept their equitable apportionment of this amount, as may be suggested by the Administrative Committee.

We note here, as always, the carefulness with which the Federal Council is regarding the autonomy of the affiliating churches. It means that it will not bring itself into conflict with the spirit of denominationalism which rules in many of its affiliated churches. But this denominationalism is regarded as an evil that should be overcome. Dr. R. E. Speer, prominent in the Council, complains of bodies "which welcome the Federal Council as a breakwater against organic church union." He adds the criticism that they like the Federal Council "as an expression of a sincere spirit of fellowship which does not involve any real consolidation of action."²² In another connection Dr. Speer says: "Above all, there must be a change in the attitude toward it (the Federal Council) on the part of the constituent churches. They must feel it to be as they have not yet, their chosen official representative in matters of common interest, and must accordingly give to it the trust and support to which such a position entitles it."²³ We have quoted these expressions

²¹ The question is whether such strengthening of the Secretarial Staff would not add to the temptation to invade the churches with propaganda on matters in which there is no agreement. We refer to what we intend to say below on the work of the Council's Commission on Evangelism.

²² Cf. *Christian Unity*, p. 153.

²³ See the same book, p. 155.

to show that the leading men of the Federal Council are anxious that as much as possible of the "power, authority and initiative" of the represented bodies be given to it. The fact is that the Federal Council is keeping itself in touch with the central administrative agencies of the churches, such as the Home Missions Council, the Council of Church Boards of Education, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the Sunday School Council of Evangelical Denominations.²⁴ It aims at bringing about union in the foreign mission field;²⁵ and in the home field it endeavors "to co-ordinate the activities of existing denominational agencies," such as evangelism and social service.²⁶ In the matter of evangelistic efforts the Federal Council, through an appointed commission, serves as a clearing house for views and standards of principles.²⁷ On the work of the Council along this line the report offers the following: "Our Commission, as representing the different denominational committees and commissions on Evangelism, has given its utmost aid to the churches in this supreme task. We have sounded the evangelistic note in the great conferences of nearly all the churches. . . . A large amount of inspirational literature has been sent free to all the churches." The principles of the Lutheran Church with regard to evangelism are expressed in Art. V of the Augsburg Confession where she differs fundamentally from the principles of the Reformed Church family. Can we admit the Federal Council's commission on evangelism, as a clearing-house, to send its literature into our churches and to touch them with their propaganda?

Our aim has been to give an impression of the scope of the Federal Council's work. That phrase of its constitution speaking of the Council as being organized "for the prosecution of work that can be better done in union than in separation" must be taken in the light of the program

24 In the same book, p. 152, cf. p. 155.

25 See Report of 1919, pp. 148-153.

26 See Christian Unity, p. 152.

27 MacFarland, Progress of Church Federation, pp. 81-83.

which we have just described. In this connection we shall again quote from the above-mentioned declaration of the Executive Board of the United Lutheran Church. It says: "The Federal Council does not clearly, definitely and specifically set forth the things in which the churches may co-operate without any one of them being led into acquiescence in what it regards as error, or into suppression of its testimony to the truth which it holds; but on the other hand the program of the Federal Council is so constructed as to embrace practically every activity of the church." And in further elucidation that declaration says: "If one examines the constitution of the Federal Council, the records of its proceedings and those of its commissions and committees, or if he reads its official publications, he will look in vain for a single mention of any form of activity which it were better to leave to the churches themselves. The constitutional provisions are so liberal, and the organization is so complete, that every department of church work could easily be taken over and managed by the Council, if the churches would agree to it and provide the means." And again: "It is impossible to resist the conclusion that the present aspiration of the leaders in the Federal Council is toward a closer union of the churches of the Council, not barring ultimately the idea of one organized church; and that without any effort or apparent disposition to provide and maintain a pure Scriptural faith and confession! This is contrary to the whole Lutheran conception of the unity of the Church and of its relation to the Word of God as interpreter and witnesser, as is clearly and abundantly set forth in the 'Declaration of Principles' adopted at Washington, 1920."²⁸

With these last remarks we have come to the thought which we wish to emphasize: For church work of such a nature as the Federal Council aims to do there must be a common faith of the participating churches. We repeat our superscription over this chapter: "In the Fed-

²⁸ See Declaration of Principles A. VII, 1, 4; C. I, II; D. I See also Augsburg Confession, Art. VII.

eral Council we have a union movement which has no regard for unity of the Faith." Is this saying too much? Does not the Federal Council after all have a confessional basis in the "Preamble" of its constitution when it says that "the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in *Jesus Christ as the divine Lord and Saviour?*" Here Christ is called divine. But this could be subscribed to by even the Unitarians.²⁹ Socinianism which rejects Christ's pre-existence as professed in the Nicene Creed has always called Him divine. But this divinity is to be taken in the meaning of the Ebionites and of the Samosatenes. The one God made the historical man Jesus an object of His divine influences and adopted Him into a special sonship (dynamistic monarchism and adoptionism). Christ's saviourship, then, is not through the blood of the God-man. In this, many individuals in churches connected with the Federal Council agree with the Unitarians. The Federal Council has always regarded itself as exceptionally fortunate in the wording of its "unalterable preamble," which contains that confessional phrase. Our judgment is that exactly such an ambiguous phrase was needed to unite for federal work the participating churches of the Council, many of which are saturated with liberalism. Once more, work such as the Federal Council is aiming to do must rest upon definite confessional principles.

The Executive Board of the United Lutheran Church is right when it says that "to subscribe to such a statement as that contained in the Preamble referred to would be to show ourselves willing to speak in terms which are equivocal." And we cannot help but agree when it continues: "The Executive Board believes also that for the United Lutheran Church to co-operate heartily in an organization in which so little importance is attached to the Faith and its confession that the organization seems actually to be afraid of it, would be impossible; and that, in the effort to do so, its testimony to the truth which it

²⁹ These, as a body, have no membership in the Federal Council and would not be admitted.

holds would be weakened, and that it would become more difficult even to keep alive the spirit of testimony."³⁰ Therefore, the judgment of the Executive Board is that the United Lutheran Church cannot enter into corporate union with the Federal Council and be true to its own confessions. It cannot regard the assumed "essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour" as an adequate statement of Christian unity or a sufficient ground for union in organization.

V. WHAT SHOULD BE OUR ATTITUDE TO LOCAL AND GENERAL FEDERATIONS TO BE FOSTERED BY THE FEDERAL COUNCIL?

1. One part of the constitutional program of the Federal Council is "to assist in the organization of local branches of the Federal Council to promote its aims in their communities."³¹ Such local federations of churches in different states of our country are to be established upon the same elastic paragraph which we met in the Preamble of the mother organization.³² The United Lutheran Church, in 1918, came into existence with a paragraph in its constitution, which provided that "no synod shall have power of independent affiliation with general organizations and movements." (Article VIII, Section 1). The Executive Board of this body therefore, in seeking a way for a touch with the Federal Council without compromising (of which we shall speak in the last chapter of this discourse) could not do otherwise than to interpret the mind of the United Lutheran Church as advising "that its pastors decline corporate membership in local Councils, Federations or other organizations based upon the principles disapproved in this (above) statement."

³⁰ See Declaration of Principles A. V, 2, 4; VII, 4; C. D. I, and IV, 2.

³¹ MacFarland, *Progress of Church Federation*, p. 32. *Christian Unity*, p. 150.

³² See *The Churches Allied*, p. 217. *Proposed Council of Churches for the State of New York*, p. 4.

2. The Federal Council is even aiming at the organization of federation of churches in all localities. The danger which we have seen in the affiliating of large Lutheran bodies with the Federal Council is far more individualized and real when it comes to local federations, because here the character and life of our churches is touched and influenced in a much more immediate way than by an organization with headquarters far away from home. To enter into such a local federation, patterned confessionally after the "unalterable preamble" of the Federal Council, would, for us Lutherans, necessarily amount to "the surrender of our interpretation of the Gospel, the denial of conviction, or the suppression of the testimony to what we hold to be the truth."³³ We would indeed endanger "the independent position of our church as a witness of the truth of the Gospel which we confess."³⁴ We must always keep in mind what we tried to show in the first chapter above, namely that the denominations and churches uniting in these federations—general, state and local—represent the Reformed group of churches in our country. The common ground for church work *through the means of grace* is not existing. It is, therefore, a very sane leadership that came to an expression when the Executive Board, in the documents from which we have quoted, expressed itself as follows:

The United Lutheran Church cannot authorize any relationship on the part of synods, boards, pastors, congregations or societies which would compromise loyalty to its confessional position or imply any abatement of its jealous guardianship of the faith.³⁵ The Executive Board believes that to cooperate in good faith with others in any organization which purposely works with eyes closed to confessional differences, would necessarily involve in practice that which would amount to "the surrender of our interpretation of the Gospel, the denial of conviction, or the suppression of our testimony to what we hold to

³³ Our Washington Declaration of Principles, D. I.

³⁴ Cf. Declaration V, II.

³⁵ Const. of U. L. C., Art. II, also third and fourth paragraphs of the Preamble.

be the truth."³⁶ The spirit in which this position was taken can be judged from the following words with which the Executive Board closed its statements and which are recommended for adoption at the next convention of the U. L. C.: "The United Lutheran Church, in thus defining its relation to the Federal Council and to other Churches, disavows any spirit of self-righteousness and avows a courteous, respectful and friendly attitude toward them. It professes love to them as those who love the Lord. It takes the position which it does simply because it believes itself to be evangelical and catholic in its teaching, and consequently feels itself bound to bear witness constantly and unequivocally to the truth which it believes and, by its testimony, to secure if possible the universal acceptance of that truth.

Its aim is not to make proselytes, but to spread the truth of the Gospel as it knows that truth. It believes also that in maintaining the position which it does it is serving the cause of full freedom in religion for which it has stood since the Reformation."

3. In the annual Report of 1919 the General Secretary of the Federal Council of Churches of Christ in America calls attention to the fact that also in Europe federations of Churches have been created and that these are patterned after the Federal Council in America. He mentions such organizations in England, Switzerland, France and Belgium. Mention is also made of one in Germany. (p. 18) The *Evangelischer Kirchentag* (now *Evangelischer Kirchenbund*) must be meant. The remark is made: "Undoubtedly we are moving in the direction of an international federation of these federations."³⁷ Lutheran agencies such as the Allgemeine Evangelisch-Lutherische Konferenz in Europe and the National Lutheran Council in America would be counted upon to join. Archbishop Soederbloem of Sweden is much interested in such a world federation of churches. He would include even the Greek Catholic Church and the

³⁶ Decl. of Principles D. I.

³⁷ Report, p. 15f.

Roman Catholic Church if it were willing.³⁸ The confessional status of the churches he wants to be left undisturbed. Yet there is to be found a "common channel of utterance." "What I propose is an ecumenical council, representing the whole of Christendom, and so constructed that it can speak on behalf of Christendom, guiding, warning, strengthening, praying in the common religious, moral and social matters of mankind." "This ecumenical council should not be invested with any external authority, but should have and gain its influence according to the degree in which it is able to act as a spiritual power. It should speak, not *ex cathedra*, but from the depth of the Christian conscience." We see from these few sentences that the work contemplated is to be largely of a religious and spiritual nature. But the proposed remedies for the ills of the world are different according to the differing comprehension of the Gospel in the various churches. The Lutherans cannot join in the legalistic methods of the Calvinistic churches, and between both of these churches and the Greek Catholics there would be little common ground for action in the "religious, moral and social matters of mankind." We admit, of course, that there can be exceptional times when an organization of all churches might do effective work along certain specified lines, for instance in relieving the suffering after a war or after some other great calamities. At times there may also be an exchange of views on certain world movements, such, for instance, as socialism at the present time. But that would be very different from the establishment of a permanent federation of all the church federations. In such an organization the Lutheran Church would be the loser. She would lose her independency and accept a place under the leading of Reformed Protestantism. Especially would this be likely in the weakened condition in which the Lutheranism of Germany finds itself at the present time. A paper of the Reformed church group declared recently that this world war has settled to a finality the question

38 See Christian Union Quarterly, April 1920, pp. 42-43.

of the pre-dominancy of the church of Calvin or the Lutheran Church. But the Lutheran Church of the world is in no condition of needing to give up her independency or her leadership over the many millions who count themselves as members of this church.

VI. ARE THERE MATTERS IN WHICH LUTHERAN BODIES CAN COOPERATE WITH THE FEDERAL COUNCIL?

This is a question which the Executive Board of the United Lutheran Church has had under careful consideration.

This Board, at its meeting on March 27, 1919, appointed a committee consisting of Drs. F. H. Knubel, G. U. Wenner and E. F. Krauss with instruction to attend the special meeting of the Federal Council to be held at Cleveland, Ohio, May 6-8, 1919. After this committee had reported, a new committee was appointed to attend the quadrennial meeting of the Federal Council to be held at Boston, December 1-6, 1920. The members of this committee were the Drs. G. U. Wenner, M. G. G. Scherer, S. W. Herman and E. F. Keever. The report of this committee to the Executive Board concluded with these words: "Your committee has come to the judgment that the United Lutheran Church can be true to its own principles, as set forth in the Declaration so heartily adopted at the Washington Convention, only by maintaining its separate identity as a witness to the truth which it knows until God opens the way to a 'genuine organic union' with others.³⁹ We believe also that in this way the United Lutheran Church can, in the far view, the better fulfill its own divinely given service in the 'one, holy Catholic Church', and thus best make answer to its divine Lord." At the recommendation of the committee, however, an enlarged committee was authorized to confer with the authorities of the Federal Council to ascertain whether it might be possible in any way to effect relations to the

³⁹ See Declaration of Principles, C. III and V, and the whole of D.

Council without thereby surrendering that for which a Lutheran body stands. As added members of the committee were appointed Drs. F. A. Knubel, J. A. Clutz and H. A. Weller and Mr. E. C. Miller. On April 20th the committee met for a thorough study of the problem and on the next day it had a meeting with the representatives of the Federal Council at which the matter was further studied. The committee was practically agreed that it could not recommend that the United Lutheran Church become a constituent member of the Federal Council, but it came to the conviction that a consultative relation might be established, so that along certain lines which do not affect the Faith of the church the United Lutheran Church would cooperate.

A report of such a nature was given to the Executive Board. This Board then came to the judgment "that the United Lutheran Church in America should not enter into corporate relations with, or become a member of, the Federal Council." But at the same time it approved of the suggestion of the committee to arrange for a relationship such as was indicated. The proposition as made to the Federal council is indicated by the following, which we find in the Federal Council Bulletin:

"1st. That the relation shall be of a consultative character, by which the United Lutheran Church may have a voice, but no vote; thus securing to it entire autonomy, from beginning to end, in regard to the decisions and actions of the Federal Council of Churches, and, at the same time, the privilege of cooperating in such tasks and problems as it may elect.

"2nd. That the United Lutheran Church shall appoint its own representatives, who shall be its spokesmen, and who shall report to the Executive Board of the United Lutheran Church.

"3rd. That the particular lines of cooperation shall be determined by the Executive Board of the United Lutheran Church in accordance with the principle that the attitude of the Church toward any cooperative organization or movement 'must be determined by a consider-

ation of: (a) the purposes which it seeks to accomplish; (b) the principles on which it rests; (c) the effect which our participation will produce upon the independent position of our Church as a witness to the truth of the Gospel which we confess'.⁴⁰

In closing we want to mention some matters in which the Lutheran Church may cooperate with the Federal Council and also with state and local federations: (1) Both sides can study together the union problem. (2) There may be common phases of educational work. (We have in mind, for instance, an endeavor of the churches to obtain from the school authorities a certain time for instructing their children in religion). (3) Regarding chaplains for army and navy there are some features that are of common interest. (4) When in cities and rural territories surveys are taken in order that there may be made available full information concerning the number of unchurched people and their ecclesiastical affiliation, the Lutheran Church may be able to cooperate.⁴¹ (5) There may be matters of common interest for the Church at large and for special communities, in which a common public expression is desirable. Here a general body may speak also for the Lutherans, provided they have given their special consent. (6) In times of special physical calamity, national or local, occasions may arise for actions that can be taken more intelligently when preceded by a common discussion of the situation. These are a few cases which are pointed out by the Executive Board. There may also be a common protest of the churches against the teaching of Darwinism and against an abuse of the Bible in the schools, against a mixing of Church and State in cases where agreement would not be impossible, against propaganda and influence of the Ro-

40 See Federal Council Bulletin, Oct.-Nov., 1921.

41 As an illustration of how the Federal Council is in a position to serve the Church for practical purposes we refer to its publication of the "Year Book of the Churches" (1920), offering the addresses of all the headquarters, schools, publications, etc., prepared by S. A. Warburton, a publication which is about to be followed by a new and more elaborate edition.

man Catholic Church, against a propaganda of Mormonism, and the like.

The United Lutheran Church in America is governed by the following statements of her Washington Declaration: "It is our earnest desire to cooperate with other church bodies in all such works as can be regarded as works of serving love, through which the faith of Christians finds expression; provided, that such co-operation does not involve the surrender of our interpretation of the Gospel, the denial of conviction, or the suppression of our testimony to what we hold to be the truth."⁴² And again: "We cannot enter into any organization or movement which limits the co-operating churches in their confession of the truth or their testimony against error."⁴³

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⁴² See Washington Declaration, D. I.

⁴³ In the same document, D. IV, 3.

ARTICLE V.

THE PROBLEM OF NEW TESTAMENT SOURCES.

BY PROFESSOR LEANDER S. KEYSER, D.D.

For a good many years the problem of the *sources* of the gospels has been an interesting one, and has engaged the attention of many New Testament scholars. In general, the discussion has been profitable, because it has led to a close and conscientious study of the literature both secular and religious of the apostolic and post-apostolic times. The study of archeology, geography and history has also added important contributions to the questions involved. Hence "The Synoptic Problem" and "The Johannine Problem" have been outstanding ones.

It has been interesting to observe how much research on the part of both evangelical and radical scholars has been given to these problems. They tell us that Mark's gospel probably came first, and was used as a source by Matthew and Luke. If the original was not precisely like the present canonical gospel by St. Mark, it was much like it. The second source is "Q" (the initial letter of *Quelle*, meaning source), which consisted of the material not found in Mark's gospel but which is common to the other two synoptic gospels. There is also the Aramaic "Logia" of Matthew, of which Papias speaks, and which some critics think was Matthew's original gospel, which he afterwards put into Greek, thereby giving us his present canonical gospel. The reason the critics think that Mark's gospel, or something very like it, was the source from which Matthew and Luke drew is this: They repeat so many facts and use even the same or very similar verbiage to those found in Mark; that is, both have much in common with Mark and with each other; hence the conclusion is that both Matthew and Luke had Mark's gospel before them when they wrote, and copied much from it verbatim. The critics can think

of no other reason for this similarity; and, indeed, from a merely human viewpoint, the argument seems quite plausible. The whole subject is thoroughly canvassed in a most scholarly way and from the evangelical viewpoint by Dr. Theodor Zahn in his monumental work, "Introduction to the New Testament." A very satisfactory article, and also scholarly, from the pen of Dr. James Iverach, appears in "The International Standard Bible Encyclopedia," edited so ably by Dr. James Orr and his associates. Indeed, the article by Dr. Iverach gives a comprehensive view of the whole Synoptic situation according to the most recent criticism and research.

However, it is our purpose in this article to emphasize *two other* sources of our four gospels—sources which, we venture to suggest, have been too much overlooked by most of the critics of whatever school. There may not be much show of learning (at least, outside of the Holy Scriptures) in our contention. Indeed, we have no means of delving into history and patristics that are not available to all investigators. The researches and hypotheses of the critics are interesting and valuable, but, according to Iverach, the results are still only conjectural; while even the best of these scholars differ rather widely among themselves. That there ever was a Q is still a matter of guess-work, for such a document has never been found. The opinion that Matthew and Luke used Mark's gospel and copied from it, while it seems at present to hold the field in the views of scholars, is still in the hypothetical state.

Is there not another view which will give just as rational an explanation of the gospel sources, and that is, at the same time, in accord with the direct teaching of the New Testament itself? We are disposed to think there is. Why is it necessary to assume that the four gospel writers were dependent on a "general tradition" regarding the teachings of Jesus, or that they had to have a slender *Quelle* from which to draw, or that an original *Logia* of some kind had to be their authority or their reference book? Is there not a simpler explanation of all

the facts, and one which is just as reasonable? At all events, we shall make bold to present some suggestions.

Beginning with the first gospel, was not Matthew a disciple of Christ, closely associated with Him from the beginning to the end of His blessed ministry? Was he not present when Jesus performed His miracles and delivered His discourses? Christ Himself said that His apostles should be His witnesses and His preachers (Acts 1:8; Matt. 28:18-20; Mark 16:15,16). It was the mark of an apostle that he should have "companied" with Jesus and His disciples "all the time that Jesus went in and went out among us," and that he should also be "a witness with us of His resurrection." Matthew was just such a companion and witness. That being true, why should Matthew have been dependent for his source material on Mark, or a "tradition," or a Q, or a *Logia*? Being a tax-collector, and therefore accustomed to writing, he would naturally be led to make a record of the works and teachings of his Master. Therefore his chief source would be Christ Himself. Even without special divine inspiration he could have described Christ's works accurately from memory or from records kept at the time. In those days, when men's memories had by necessity to be retentive, he could afterward have reproduced many of Christ's private and public discourses with verbal accuracy. It is reasonable to believe that our Lord, who certainly knew enough to see to it that His gospel was preserved for all coming generations, may have chosen Matthew for the express purpose of keeping a careful record and thus giving the world a true gospel. Matthew is known for little else than for his writing of his gospel; but his gifts and training fitted him to be the direct amanuensis of the Lord Jesus. Should it be said that there is no record of Matthew's having taken notes, we would reply that his gospel itself is the evidence in the case, namely, that he either made notes at the time or brought out the facts afterward from a memory on which they were indelibly stamped.

Thus there was no need of his having either Q or

Mark's gospel before him. His access to the facts was even more direct than was Mark's, for he (Matthew) was an eye-witness of the life of Christ and a direct auditor of His teachings. Mark was at least a second-hand reporter, though that remark is not meant as a disparagement of his gospel. So we conclude that Matthew's chief source for his gospel was the Lord Jesus Christ Himself. Matthew must have heard his Lord say more than once: "Take heed *how* ye hear;" "Take heed *what* ye hear." To suppose that he was so intimately associated with Christ for three years, and then forgot what Jesus did and said, and so had to resort to another writer to coach his memory is, to say the least, improbable; we had almost said absurd.

Let us now turn to Mark. Papias tells us clearly that he received his facts from Peter, and recorded the data as he heard them described by that apostle. Peter was also an apostle of Christ, a direct witness of His works and resurrection, an attentive hearer of his teachings. Did Peter straightway forget everything, so that he had to fall back on "Quelle" and "tradition?" It is not likely. There must have been many things which Christ did and said that made an indelible impingement on his consciousness and memory. We should at least give the immediate disciples of our Lord credit for simple common sense. Thus Christ was Peter's direct source, and Peter was Mark's source. Neither the apostle nor the evangelist needed any other source, though there would be no objection to believing that they sometimes checked up by consulting with other direct disciples of Christ. Surely when they knew that so much depended on the validity and verity of their testimony, even the salvation of immortal souls, they would have taken proper pains and precautions to make their report accurate.

Coming to the third gospel, what was Luke's source? It was, as nearly all critical scholars agree, the apostle Paul. Now we know that Paul again and again met the other apostles, sometimes for special consultation. He was also present at the great diet at Jerusalem (Acts

15). Such a scholar and logician as Paul should also be accredited with common sense; therefore he surely would have wanted to obtain all the information possible about Christ from the other apostles who had companioned with Him during his earthly life. If he did not have that much interest in the matter, he was hardly fitted to be an apostle, "a chosen vessel," "separated from his mother's womb" unto the gospel. So Paul's ultimate source would also be Christ, and he surely would be conscientious in giving the facts to his disciple and companion, Luke, who was with him to the last. So why would Luke have to have Q or Mark's gospel before him to find out the facts about our Saviour? There is no external evidence that he did, and the internal evidence is, to our way of thinking, very meager and unsatisfactory. There is no harm in thinking that he *may* have seen Mark's gospel, but it is not at all necessary to assume such a thing in order to make his gospel a reliable record.

As to the gospel according to St. John, we know that John was also an apostle of Christ, and one, too, who was on the most loving and intimate terms with Him. So we need not argue the question that his chief source was also the Lord Himself. He did not need to go around and hunt up any "common tradition." He had direct knowledge. The very intimacy and deep penetration of his gospel into the person, character and teaching of Christ furnish indubitable proof of first-hand knowledge and profound spiritual insight. As his gospel was composed late in the first century, when John had become quite aged, it is but natural to believe that all his long experience of the power and grace of Jesus Christ would give him an insight into the deeper things of Christ as to both His person and teaching.

Thus, according to the clear implications of the New Testament and the best patristic testimony, the primary source of the four gospels was our divine Lord Himself. Two of the evangelists were apostles, and the other two were close friends of apostles. Will not this view account adequately for all the facts? First, it explains the paral-

lelisms among the synoptics even to the verbiage. That all three would report many of the same events in the life of Christ is but natural, considering the common source from which they drew their material. Indeed, it would be unreasonable to suppose that there would not be many duplicates. As to verbal resemblances, they would also be natural, for if Christ was the sane and careful teacher he ought to be credited with being, He would say many things over and over again, so as to fix them in the apostolic memory, in view of the fact that, when He departed from the visible realm, He meant to entrust His gospel in the hands of His apostles. Thus they would all hear the same words, and much of the precise language would cling to their memories. Besides, while there is no proof that they took notes, it is only reasonable to believe that some of them did. Moreover, after the Lord's departure, they would often converse together about what He did and said, and thus their verbal memories would be refreshed.

The view just enunciated, namely, that Christ Himself was the chief source of all the gospel writers, will also account for the diversities in their reports. Each writer has his peculiarities, for no two persons are precisely alike, and thus some things would impress one more deeply and other things another. The principle of selection would be natural in each case. It is reasonable, too, to believe that Christ would choose apostles and evangelists of varied gifts and graces, in order that his teaching might be given to the world from more than one point of view. Thus the question, "Why four gospels?" is readily answered. It should be remembered, too, that each evangelist wrote with a special purpose. If Matthew wrote especially for the Hebrews, Mark for the Gentiles, Luke for all men because Christ was the universal Saviour, and John for the purpose of teaching that Christ was divine, it will readily be seen that each writer would select such material from Christ as would best bear out his chief purpose in making the record. Christ's works and doctrines were so varied as to meet

the needs of all classes and conditions of men. If the writers were sensible men—and they must have been, else their writings would not have become classical—they would know how to adapt their knowledge of Christ to their readers' diverse needs. In this way both the differences and resemblances in the fourfold gospel are amply accounted for.

Again we must ask whether it is reasonable to suppose that the apostles, who had first-hand evidence, would look around for the second-hand evidence of a "tradition," however "common" it might have been? They would surely have said that they did not need such general talk, for they had themselves seen, heard and associated with the Lord. It is inconceivable, too, that their memories would have been so short, while those who followed the "common tradition" would have been so long. What was the source of the "tradition" itself? It is worth while to ask that question. What else could it have been than the teaching and testimony of the direct disciples of the Lord? This view certainly agrees with the evangelical records, for the Acts declare that the apostles and early disciples went everywhere preaching Christ and the resurrection. Surely people in those days could not have been so very different from people now-a-days. Therefore they would often rehearse what Christ had said and done, and would compare notes. Peter declares that the knowledge of the apostles was first-hand (2 Pet. 1:16-18): "For we did not follow cunningly devised fables....but were eye-witnesses of His majesty....and this voice we ourselves heard borne out of heaven, when we were with Him in the holy mount." So John (1 John 1: 1-3): "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled... that declare we unto you, that ye may also have fellowship with us." Such passages do not suggest any running hither and thither and yon to hunt up authoritative "sources" for the gospel records. We marvel

that evangelical scholars have not made more use of this evident teaching of the Bible, which, we hold, always gives more rational explanations of vital problems than are to be found in mere human speculations.

Another source has been all too much neglected by critical scholars. What explicit promise did our Lord make to His apostles in His last discourses? He promised them the infallible guidance of the Holy Spirit. Note St. John 15:26 (which is notable in more ways than one): "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall bear witness of me: and ye shall also bear witness, because ye have been with me from the beginning." This passage indicates clearly the Holy Spirit as the *Source* of the apostolic testimony (which would surely include the four gospels). Consider another classical passage (Jn. 16:13): "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth," etc. We wonder why the critics have so seldom referred to the Holy Spirit as one of the prime "sources" of the gospel records. Might it be that it gives too simple and easy an explanation, and affords no opportunity for the display of "scholarship?" Right here on the face of the evangelical records themselves lies the solution of "The Synoptic Problem," as well as of all the other problems of New Testament sources. Again (Jn. 14:26): "But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you," Does not this verse, collated with the others, explain everything? "He shall teach you all things"—is not that an infallible and abundant source? Would the apostles have to go about hunting up obscure sources, which have been completely hidden until the rise of the Biblical criticism of these latter days? Note, too, that the Holy Spirit would "bring to their remembrance" what Jesus had been teaching them. If their memories might at times be at fault, the Spirit of truth would be there to prompt them. The Holy

Spirit would not be likely to forget. Is not the simple Biblical explanation the most complete, rational and satisfactory?

We would suggest this inquiry? Do people who believe in Christ at all also believe that His promise to guide the apostles into all truth was ever fulfilled? If it was not, Christ as the Redeemer of the world is destroyed; no confidence that is worth while can be reposed in Him. But if this promise was fulfilled, where do we have its fulfillment for our salvation and assurance today? Surely, surely in the evangelical records. If not, where? Our firm reply is, We have such fulfillment in the New Testament or nowhere. But since we have it in the New Testament records, we must believe that the inspiration of the Holy Spirit is one of the principal sources of the gospels; and that gives us a "sure word of prophecy." If the evangelical records respecting the source of the Christian religion are not trustworthy, then all men's critical researches will lead to nowhere, and will only tend to make uncertainty doubly uncertain.

One further suggestion. Evangelical scholars believe that the gospels (like the other portions of the New Testament) are divinely inspired. Then we beg to ask why Matthew and Luke were not directly led by the Holy Spirit, as well as Mark or the obscure author of Q. Does it help us to understand divine inspiration better when we push the Holy Ghost into the background as far as we can? Do we not come more preciously and experientially into the immediate presence of God when we believe that each Biblical writer was "borne along by the Holy Ghost," and that "all Scripture is God-breathed?"

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ARTICLE VI.

CURRENT THEOLOGICAL THOUGHT.

I. ENGLISH. BY J. A. SINGMASTER.

(From the April 1922 Quarterlies)

THE BOOK OF DANIEL.

Prof. R. Dick Wilson of Princeton Seminary, one of the foremost Biblical Scholars, vindicates the historicity of the book of Daniel, in *The Princeton Theological Review*. He says:

"Let me express the hope that the critics of the Book of Daniel will cease making charges against it, without producing some objective evidence to support them. Also, that it might be well for them to read the Book of Daniel carefully enough to find out what it really says. Otherwise, they may waste their time and ours, as they have so frequently done in the past, in attacking the author of Daniel for making statements that he has never made at all. In the mean time, will they pardon me for continuing to abide in the serene conviction that, judged by the best evidence attainable, they have thus far fought a losing fight simply because the evidence is against them? Belshazzar, in spite of the silence of the classics even as to his name, and notwithstanding the whilom denial of the critics that such a man ever existed, now stands forth on the pages of the monuments as possessor of all the prerogatives of a king. No real scholar can longer deny the possibility of the existence of the king whom Daniel calls Darius the Mede. He may have been Gubaru. He may have been Cyaxares II. He may have been a third man as yet unknown except from the description in Daniel. We know enough to say that he may have existed. We do not know enough to say that he may not have existed. Until we do know enough to affirm that he

did not exist, the account in Daniel may be reasonably believed."

TRANSUBSTANTIATION.

We are indebted for the following to the *Kirchliche Zeitschrift* (June).

Current Opinion for February contained a "scientific" explanation of the transformation of bread and wine in the Lord's Supper into Jesus' body and blood, as taught by the Romanist Church. After reading it, one is in doubt whether to say, "Amazing" or simply to say, "Absurd." We quote *Current Opinion's* article.

"No man of science will admit that the chemical properties of bread and wine are altered by the act of consecration, and no Roman Catholic who understands what is meant by transubstantiation would maintain such an absurdity." So writes a Chemist, Professor John Butler Burke, in the great Roman Catholic periodical *The Dublin Review*. "There is no transmutation of the chemical elements as such when at the sacrifice of the mass the bread and wine are transformed into the body and blood of Christ. Only the *substance* what in Greek is called the *noumenon* or in German *the thing-in-itself*, the metaphysical essence underlying the phenomenon, is altered. No man of science, and no Roman Catholic, unless he is blind, would doubt that the bread and the wine retain the appearance and the material properties of bread and wine. If tested chemically, they would be found to possess the chemical properties of bread and wine, and not those of flesh and blood. The percentage of carbon, oxygen, hydrogen, and nitrogen in particular would be that of bread and wine. Starch is not converted into a nitrogenous proteid."

"In this respect Huxley, who misunderstood the Roman Catholic doctrine of the Eucharist, entirely misconceived the distinction. The dematerialized substance is all that is changed. The appearance or matter remains the same, but the form or substance is altered. This distinction between material and spiritual facts in one that can not be

too strongly emphasized if men of science are expected to remain Roman Catholics. Some of the best scientists of the past, such as Copernicus, Descartes, Mendel, Pasteur, the three generations of Becquerels in the past and J. Becquerel and B. Branly of the present day, have openly professed the faith. The distinction says Doctor Burke, can not be too clearly made if we are to avoid the entanglements of a truly irrelevant and perhaps irreverent nature, with which, unfortunately, the history of science and of the church so manifestly teems."

"Christ then, is really and truly present in *substance* as distinct from *appearance* that is, from the physical and chemical properties of bread and wine. This distinction between *essence* and *accidents* is the basis of Roman Catholic Philosophy."

PALESTINAIN EXCAVATIONS.

Prof. Edouard Naville of the University of Geneva writes in the *Bibliotheca Sacra* on "The Outlook for Bible Studies in Bible Lands." He says the following in reference to the Holy Land.

On the whole the epigraphic harvest gathered from the excavations in Palestine has been very scanty, and we have learned much more about the country from what has been found in Egypt and elsewhere. It was a capital event in archaeology when in 1887 the fellaheen of Tel el Armarna quite unexpectedly came upon what they said was a jar containing about 300 cuneiform tablets, which were part of the archives of King Amenophis IV. These tablets were not only a correspondence between the Pharaoh and the Kings of Mesopotamia, they were letters and reports of governors and princes of Palestinian cities subject to the King of Egypt: Tyre, Zidon, Megidde, Ashkelon, Gaza, Jerusalem and others. They revealed a fact absolutely unknown before, that the literary language of Palestine at that time was Babylonian cuneiform, generally called now Akkadian, and that it was strongly permeated with words and forms belonging to the popular language, the dialect of the country. This

showed clearly that in antiquity, as at the present day, the inhabitants of a country had two languages: the written language, that of books, and writings in general, and a popular dialect or rather dialects, for each of them may have belonged to a very small group, to a city or to a tribe.

THE VIRGIN BIRTH.

In *The Reformed Church Review*, A. S. Zerbe, in defending the "Supernatural Conception of Jesus Christ," answers the objection as to the silence of some N. T. writers on this doctrine, as follows:

We are told that the silence of other New Testament writers disproves the doctrine under consideration. But the argument from silence is precarious and cuts both ways. A fact may be so well known that reference to it is unnecessary. Thus the Apostle Peter nowhere refers to Satan. Are we to suppose that he questioned the existence of the arch enemy? The word *gehenna* occurs eleven times in the first three Gospels, but nowhere else in the New Testament, except in James 3:6. Does the silence of Paul, Peter and the rest compel us to infer that there is no such state or place? If so, it would follow that unless a fact, event or doctrine be mentioned by a number Biblical writers, it may not be accepted—an absolutely illicit hermeneutical demand. The facts would be known in Mary's immediate circle, including Elizabeth, Anna, possibly Joanna, Simeon, John and probably others and would gradually find their way to other disciples. It is alleged that the silence of Mark, an early writer, is inexplicable if he knew of the great event. But since his narrative begins with the baptism of John, he had no occasion to refer to the nativity of Jesus. As Mark was the son of that Mary in whose house early Christians often met, he would have met the mother of Jesus and possibly have learned the facts. It would be interesting to know what he included under the significant words, "the Gospel of Jesus Christ, the Son of God."

DISARMAMENT AND THE POPE.

The Methodist Review has an article on "The Washington Conference and the Christian Church" by P. Whitwell Wilson, N. Y. City, who speaks as follows concerning disarmament on land:

Unless there be disarmament on land, with guarantees for France in which she can feel confidence, it is hard to see how this chill prospect (of failure) can be avoided. But if France could be reassured, she might be to-day the leader of Europe to a general recovery. And here it is impossible to ignore an element in the situation with which Protestantism throughout the world will find that it has to reckon. There is a new Pope in Rome. Obviously, he is the ablest, the most formidable Pope there elected for many centuries. And for a simple reason. He has realized that his church is now confronted, not by monarchies but by democracies and with democracies; therefore he proposes to come into contact. The ridiculous fiction that the Pontiff is a prisoner of the Vatican has already gone by the Board. To the Catholics of the new world he has, moreover, tendered a frank apology for the refusal of the Conclave, when electing him, to await the arrival of the American cardinals. And over the world, so far as his flock extends, he has declared the old mediaeval truce of God. Twenty-five nations are now represented at his Court, or double the number maintaining ambassadors there before the war, and among those nations are Great Britain and Holland, whence came forth once upon a time the Pilgrim Fathers. It is assuredly a challenge to evangelical Christianity.

CHINA AND INTERNATIONALISM.

The following significant paragraph is taken from an article by Chang Hsin-Hai in the *Yale Review*. The author has been doing graduate work at Johns Hopkins and Harvard since his arrival in America three years ago.

The Lecture Association at Peking has now hit upon the happy idea of inviting eminent thinkers from the West to lecture on the different problems of life, and the

results up to the present have been very encouraging. They have come to acquaint the whole Chinese nation with the best products of Western thought, and as more are invited, a greater opportunity will be given to the Chinese people to see the various points of view on the same fundamental problems and to appropriate whatever is necessary for the enlargement and perfection of their own civilization. There is yet another important result. These philosophers are able to see the essential factors, the strength and weakness of Chinese culture, more clearly and more impartially than the greater number of those foreigners who go to China to trade or to spread their religion. When they return to their own countries, they are thus able to present, as Mr. Bertrand Russell is admirably doing, their observations to the Western peoples, and to acquaint them in turn with the characteristics of Eastern Life. Here in this intellectual work, as I see it, lie the germs of a genuine inter-nationalism, created out of a mutual comprehension and appreciation, of the essential truths underlying the civilizations of East and West.

LIGHT THROUGH CHRIST.

In an article on "Mystery and Revelation" Principal Mozley of the Clergy School, Leeds, writes of Christ as the source of light.

And then as to the Church herself. Christ is for her the final revelation, and yet there is much that is still hid from her eyes. The end of all mysteries is not here and now. Like St. Paul she does not know them all. And that is part-explanation of our divisions and the source of hope. Christ touches the moral and spiritual life so manifoldly, so richly that we respond to Him in different ways and in varying contexts. "All one in Christ Jesus" is a great and blessed fact, but it is also an ideal not easily to be attained in its fulness. In the Apostolic Church Jew and Greek each found something distinctive and answering to his special needs in Christ. And it was no small thing to bring to a unity the spirits of Hebrew national-

ism and Greek individualism. And our problem of Church unity is not just a problem of institutionalism and order, but of comprehending the various discoveries which have been made of the action and power and relevance of Christ, of bringing those who have seen the brightness of His revelation in what He has done for them personally in unmediated forgiveness and grace into an understanding fellowship with those who have found His presence made known to them most clearly in the sacraments, with those again for whom He is especially the Inspirer and Ruler of the moral life, the world's latent conscience in its best endeavours. For Christ is the Sun whose brightness is over all the world, and yet to each of us only a portion of that brightness is revealed. He lights up all things. He is the Master-light of all our seeing, but to see all things—that is not granted to any one of us or to the whole Church. Only we know that the darkness is past and the true light shineth and that in that light Church and world can see, and do see, each in its own measure, neither fully, but with something of truth answering to truth, do see light.

THE AUGUSTANA QUARTERLY.

We welcome to our book table the *Augustana Quarterly* which appeared in March. It is bi-lingual, and announces that "it will be genuinely and thoroughly American in spirit, staunchly Lutheran in doctrine, and church problems and world events will be treated from a positive Christian standpoint." The editorial staff of six is headed by Rev. A. F. Almer, of New London, Minn., as Editor in Chief. The *Quarterly* is well printed and well edited. The pages number a hundred and the price is \$2.00 per year. The articles in the March and the June numbers are practical and constructive rather than pedantic or controversial. It is true that Mr. Olson raises a slight breeze in vindicating the character of Lot as over against alleged aspersions of the same by the compiler of the Bible Study Quarterly. The style of the English is very good, especially when we remember that the Augustana Synod is in a linguistic transition state.

ARTICLE VII.

REVIEW OF RECENT LITERATURE.

APOLOGETICS.

Fundamentals of Faith in the Light of Modern Thought.

By Horace Blake Williams. The Abingdon Press, New York. Cloth Pp. 181. Price \$1.25 net.

Mr. Williams is a pastor of the Methodist Church, one of whose bishops, Edwin Holt Hughes, has written the Introduction to Mr. Williams' book, commending it as a needed message for our day. Among the "Fundamentals" considered are The Reality of the Unseen, Jesus Christ, the Answer to Life's Supreme Demand, Evil, Truth, Perfection, Life and Death, and the Risen Lord. These themes are presented as an answer to "Some Present Day Tendencies in Religion." These tendencies are represented as three-fold: 1. To rationalize the content of religion. 2. To harmonize religious values. 3. To socialize religious effort. In short rationalism, under the form of naturalism, is a dominant tendency, which the religion of Jesus Christ must correct or redirect.

On the whole the book is wholesome and very readable. We regret the existence of a false note here and there. In speaking of the Virgin Birth, he says, "It is unfortunate if the uniqueness of Jesus' nature is made dependent upon an event that is incidental, and which acquires its chief evidence from the fact it is made to sustain." And thus our author returns to the naturalism which he decries elsewhere! He believes that the resurrection of Jesus is a well authenticated event. He accepts the miracle at the end of Christ's earthly life, but not at its beginning. It is true that a man may be saved even though his faith is imperfect; but it must be apparent to a thinking man that the Virgin Birth is the only explanation of how God became man. Nothing can be gained on the long run by denying or hiding a truth in order "to rationalize the content of religion." The Church will keep on saying Sunday after Sunday:

I believe in God the Father Almighty
Maker of Heaven and Earth.
And in Jesus Christ His only Son, our Lord;
Who was conceived by the Holy Ghost
Born of the Virgin Mary.

J. A. SINGMASTER.

The Church for the Ages, Her Message, Principles, Worship, Character. By John C. Seegers, D.D. The United Lutheran Publication House, Philadelphia, Pa. 1922. Cloth. Pp. 63. Price 60 cents.

This little volume is an able vindication of the history, faith and polity of the Lutheran Church in America. The author shows that it is a truly American church, having taken root in American soil three centuries ago, and having demonstrated her patriotism in the Revolution. Without casting any reflections upon other Christian churches, it is demonstrated that the Lutheran Church has all the marks of the true Church of Christ, and all the elements of permanency. Accepting the Holy Scriptures as a divine revelation and the sacraments as ordained of God, her preaching and her worship are calculated to produce in her people the rich experience of the Christian life. Amid the restlessness of the age, the Lutheran Church offers a blessed haven and a soul-satisfying sphere of service. Let us love and support the Church that is doing God's work.

J. A. SINGMASTER.

BIOGRAPHY.

Theodore Emanuel Schmauk, D.D., LL.D. A Biographical Sketch, with Liberal Quotations from his Letters and other Writings. By George W. Sandt. Lutheran Publication House, Philadelphia, 1921. Cloth, 6x9. Pp. 291. 33 Illustrations.

This handsome volume is a fitting memorial to the life and labors of a distinguished minister, who at the age of sixty fell asleep, mourned by thousands of people. His value to the Church will be measured not by this brief biography, but by his permanent writings and by that undefinable influence which went out from him through his abundant labors in many spheres. Yet this *Biographical Sketch* by a classmate and fellow-laborer gives us an insight into his private and inner life which otherwise would not have been known to those outside of the circle of his more intimate friends. His boyhood, spent under the fostering care of a wise father and loving mother, was happy and promising. He never forgot his father's counsels. They were to him sacred precepts. Happy the family in which absolute confidence exists between parent and child! When I urged Dr. Schmauk a few years before his death to resign his pastorate and to

devote himself to the Seminary, he replied that he had promised his father never to give up the pastorate.

Dr. Schmauk was a man of large stature and was able to hold his own in debate and to deal strenuously with an opponent. Nevertheless he had the heart of a child, and could weep with the sorrowing. A tender affection characterized his home life, and he was deeply moved when affliction invaded the family. He remained unmarried, but his love for children was deep and strong as is seen in his Sunday School work and in his writings on the Christian training of the child.

He graduated at the University of Pennsylvania as valedictorian at the age of twenty. Three years later he finished his theological course at Mt. Airy. His years at school were marked by unwearied diligence and an unusual grasp of the subjects studied. He was a favorite of Dr. Krauth in the University and the Seminary. Unmoved by various attractive offers to editorial, and literary work, to professional chairs and to prominent pastorates, he joyfully chose to be his father's assistant as pastor at Lebanon, Pa. For fifteen years (1883-1898), to the death of his father, they worked together in loving concord. Upon the decease of his father, the son was chosen to take his place, which he filled with distinguished success to his own death in 1920.

During these years he accomplished prodigious labors, in spite of physical infirmities which frequently prostrated him. He built a magnificent chapel adjoining the old church, and promoted the founding of a number of congregations in Lebanon county. His literary labors were numerous and exacting, and his official positions required much time and thought. For the last sixteen years of the separate existence of the General Council he was the President and the dominating personality. For the last ten years he was a temporary professor at Mt. Airy and also the President of the Board of Directors.

He was enabled to do his vast work by devoting himself to it unremittingly and systematically by the employment of a pastoral assistant and several secretaries. His devoted sister managed the household, relieving him of much care. Nevertheless, he was constantly overworked and no doubt shortened his days by his excessive toil.

In character he was, of course, above reproach, in gifts he was brilliant, in labors abundant, in achievements successful. As pastor, preacher, orator, author and administrator he was far above the average. If he was am-

bitious, it was from a sense of duty. If he seemed narrow, it was because of conviction.

His biographer rates Dr. Schmauk as "the most ecumenical and inspirational Lutheran whom America has yet produced—length, breadth, height and depth combining to give him massiveness in body, mind and spirit." Whether so high an estimate will be the verdict of history, remains to be seen; but we have no doubt that he will stand among the foremost.

I had the honor of a long acquaintance with Dr. Schmauk in co-operation with him in the production of our common hymnal, and latterly in the formation of the United Lutheran Church. Dr. Schmauk, Dr. Scherer and I happened to be the Presidents of the three uniting bodies. It fell to my lot to frame the mode of procedure in the formation of the union. Both of the brethren and their synods cordially endorsed the action taken by the General Synod at my suggestion. In the subsequent months I learned to appreciate Dr. Schmauk's extensive knowledge, deep devotion and constructive ability in preparing the way for actual union.

Dr. Sandt's biography of Dr. Schmauk is a worthy contribution to the biographical literature of our Church. It carries with it somewhat of the inspiration which its subject must have had. We trust that the impact of his life and labors may add spiritual momentum to the Church to which he gave such genuine love and service.

J. A. SINGMASTER.

"Hugo Münsterberg; His Life and Work." By Margaret Münsterberg. D. Appleton & Co. New York. Pp. 449. 1922.

One of the greatest Germans in America was Münsterberg, the great Harvard Psychologist. A true personality in every sense of the word, he was a credit to Germany, and of infinite benefit, and a credit to America.

His death was a shock to all of us. While at his labor, he was called home.

Here is his life, and his life-work,—by his gifted daughter Margaret.

It is a very comprehensive biography, giving the entire life of her father, from infancy to death.

A considerable appendix is added, which gives a survey of the literature written by Münsterberg.

There are a few illustrations, and a complete index.

Münsterberg, in his day, exercised a strong influence

on American life, and called forth a great deal of attention from the public and the press.

No doubt, the book will find a wide circulation.

HENRY C. OFFERMAN

The Light in the Prison-Window. The Life Story of Hans Nielsen Hauge. By Wilhelm Pettersen. K. C. Holter Publishing Company, Minneapolis, Minn. 12mo. Cloth. Pp. 160. Price \$1.25.

This is a fascinating story of the life and work of one who is known as the Spener of Norway, and who about the beginning of the last century brought evangelical Christianity back to Norway at a time when most of the clergy had become out and out rationalists and practical pagans. He was a layman somewhat of the Moody type and traveled all through the country seeking by personal intercourse and by holding conventicles to bring the people back to a true Christian experience and life. He was opposed and persecuted by the rationalistic ministers and church officials, and spent many years in prison. But the fires which he had kindled burned on, and the spirit which he had awakened is represented in this country by the Hauge Norwegian Synod.

JACOB A. CLUTZ.

DOGMATICS.

The Creative Christ, A Study of the Incarnation in Terms of Modern Thought. By Edward S. Drown, D.D., Professor in the Episcopal Theological School in Cambridge, Mass., 1922. Cloth. Pp. 167. Price \$1.25.

The volume before us is composed of five lectures delivered on the Bohlen Foundation, in Holy Trinity Church, Philadelphia. They are an attempt to prove that Jesus Christ is the Man for every age and that there is in Him that which can appeal to and satisfy the thoughts and hopes and aspirations of every period of human experience. No age can exhaust His meaning and message. The author makes it his task to try to express the meaning of belief in Christ in present day terms, especially as His teachings relate to the social and ethical problem.

However, the author does not always stick to his task, and seems to go out of his way to interject criticisms of "orthodox" doctrines which have no immediate relation to the subject in hand. Thus he inveighs against the al-

leged priestly attempts to destroy the prophetic office and teaching. He emphasizes the teaching function of Christ and says nothing of His priestly and sacrificial work. He also discredits the Virgin Birth on critical grounds which have their origin in pure dogmatism. And he advocates the theory which has no foundation whatever in the Bible that Jesus would have become incarnate for the perfection of humanity, even had there been no sin. If Dr. Drown were not a learned theologian, we would venture the opinion that he has totally misapprehended the teaching of his own church and ours concerning the natures and wills of Christ. His arguments seem to prove the very opposite of his contention. If Christ had only one will, that will was surely divine, and therefore His humanity is denied.

The Incarnation of Christ, according to our author, was progressive, becoming "ever more complete until the perfect end in the victory of the cross." The title of the book is indicated by the assertion that Christ has the "power to create a new humanity in His image, after His likeness. If we ever get to be like Him, it will be through Him.*" His divine Sonship brings us also the power to become sons of God."

J. A. SINGMASTER.

PRACTICAL THEOLOGY.

Religion of Experience by John Wright Buckham, Professor of Christian Theology in the Pacific School of Religion. The Kingdom Press, New York and Cincinnati, 1922. Cloth. Pp. 128. Price \$1.00 net.

This is a volume made up of addresses and articles published in religious magazines. The central idea, which gives unity to the book, is religion as life rather than as dogma. The keynote of religion is experience, and this experience embraces knowledge of and contact with a Perfect Personality—Jesus Christ. One of the chapters treats of Christianity as the final religion; and another chapter discusses evolution. In the latter the untenableness of a materialistic evolution is shown, while it is maintained that theistic evolution is in harmony with our best views of God. This volume is irenic in spirit, seeking to win earnest souls who are groping after fuller light.

J. A. SINGMASTER.

ESSAYS AND SERMONS.

The Uncommon Commonplace. By William A. Quayle.
The Abingdon Press, New York. 8vo. 271 pages.
Price \$2.00 net.

A wizard with words! That's Bishop Quayle. More than any other writer we know, he is able to invest the most familiar and even commonplace persons and places and things with a new and marvelous interest and glory by weaving over and around them a fascinating tracery of poetic and beautiful thought and language. This is characteristic of all his books, of which there are now more than a score. It is found even in his sermons, and is one of the things that has helped to make him so interesting and popular as a preacher. However, it is in his nature studies, and in his character studies and essays on life that he is at his best, for here he can and does give free rein to his imagination, and his super abounding vocabulary, and his ability to coin new words when the over flowing treasures of the English language fail to supply to him just what he wants to express his coruscating thoughts. Even if sometimes his thought becomes a bit hazy, and his figures of speech and picturesque words a bit extravagant, we easily forgive him because of the pure joy we have in trying to follow his flights of fancy. We would about as soon think of finding fault with a gorgeous butterfly as it flits from flower to flower, now hovering close to mother earth and now rising in a merry dance until it is almost lost to sight in the bright sunshine or against the far away blue of the sky.

The present volume contains some twenty-five essays or sketches, the first of which gives title to the book, "The Uncommon Commonplace." Other titles are, "To Be," "To Work," "To Love," "The Mood of Devotion," "The Dead Masters of Life," etc. They are all written in the same interesting, charming, compelling style. They capture the reader's attention and carry it along much as the scurrying leaves are carried along by the Spring breezes.

Among these sketches are a dozen tributes to loved and trusted friends who have passed beyond the veil. "Some Friends of Mine in Paradise," they are called. These are quite brief, very tender, touching, beautiful, almost too intimate for publication. The last one of these, and the longest, is called "The Story of Margaret." Evidently, "Margaret" was the Bishop's own daughter, and never

was a tenderer, sweeter, more touching and beautiful tribute than this written in memory of a loved one gone.

At the close of the volume, under the general title "A Bunch of Wild Flowers," are gathered twenty-five short poems, all of them bright, beautiful, fragrant, as "Wild Flowers" ought to be. One of these, with the title "The Port of Ships," seems to be reminiscent of Tennyson's "Crossing the Bar," and is scarcely less beautiful. There are six stanzas, of which we give the first two and the last two:

I know not where the drift of seas
Shall bring my little boat to land,
Nor from what compass-point the breeze
Which wafts me toward a hidden strand.

But well I know that where I sail
Is toward the Harbor of the Sky,
And that I surely shall not fail
To make that haven by and by.

.....

Some time my boat, at port afar
Where crowd the ships from many seas,
Shall safe within that harbor bar
A respite find, and song and ease.

O Port of Ships, O Golden Strand,
O wistful haven far away,
My bark rocks toward thy sun-drenched land
To cast glad anchor in that bay.

JACOB A. CLUTZ.

The Habit Of Health: How To Gain And Keep It. By Oliver Huckel. Thomas Y. Crowell Company, New York. 12mo. 128 pages. \$1.10 net.

In the "Publisher's Preface" to this volume we are told that it is the outgrowth of a series of conferences held some twelve years ago at the Johns Hopkins Medical School under the leadership of the author who was at that time pastor of a prominent church in Baltimore. The object of the conferences was to bring about a closer co-operation between ministers and physicians in the work of healing. "It was felt that there was a common meet-

ing ground where religion and medicine working conjointly could accomplish vastly more than by following separate paths." A much larger volume was published first under the title of "Mental Medicine," which has had a wide circulation. The substance of that volume is now presented in this smaller book in briefer form.

It is a pleasure to read so sane a book on so interesting and practical a subject. This is especially the case because so many foolish and fanatical things have been written on the general subjects of mental healing, and faith cure, and Christian Science, etc. Dr. Huckel fully recognizes the part which the mind may play both in the producing and the healing of disease. But he keeps his feet firmly on the ground and presents a rational and safe plan for the preservation or recovery of health by drawing on the vast mental and spiritual resources which belong to every sane man and woman.

The book has ten chapters. The chapter headings will give a very fair idea of the general line of thought followed. They are: "The Spiritual Mastery of the Body," "Faith as a Vital Force," "the Healing Value of Prayer," "The Casting out of Fear," "The Control of the Imagination," "The Cause and Cure of the Worry Habit," "The Gospel of Relaxation," "Work as a Factor in Health," and "The Inspiration of the Mental Outlook." The chapter on the therapeutic or healing value of prayer is especially interesting and satisfactory. The scientists have been telling us that it is useless and foolish to expect any material results, such as the cure of bodily disease, in answer to prayer, because this would be an interference with the reign of natural law; and many theologians are quite ready today, apparently, to accept this dictum of science, and to agree that the only benefit to be expected from prayer is subjective. At the opposite extreme, there are the fanatics who seem to regard prayer as a kind of magic wand or formula by the use of which we may at will, if we only have faith, set aside the operation of natural laws, and command divine power for the immediate and miraculous healing of the body. It is not easy to keep the golden mean of truth between these extremes both of which are false. But Dr. Huckel seems to us to do so in the most admirable way. He sums up his discussion of this subject in seven brief propositions, which we are pleased to quote in conclusion of this review:

1. Prayer brings the mind into a quiet and restful attitude, and this reacts on the body.

2. Prayer is the continually hopeful spirit, and this helps physical condition.

3. Prayer stimulates us to help ourselves to co-operate in the answer to prayer.

4. Prayer is sometimes directly answered in physical healing.

5. Prayer unites the human forces to the divine forces.

6. Prayer is the opening of the sluices of the soul for the divine inflowing.

7. Prayer is the atmosphere in which the divine Spirit of life lives and works."

JACOB A. CLUTZ.

John Ruskin, Preacher, and Other Essays. By Lewis H. Crissman. The Abingdon Press, New York, 12mo. 187 pages. Price -1.25 net.

"Although he wore no black Genevan gown and never stood behind the sacred desk, John Ruskin all of his days was a golden-mouthed, burning-hearted, spiritually minded preacher of the truths of God." This is the opening sentence of the first of these essays, which gives title to the book. There are ten other essays, most of them of a critical character dealing with the personality and writings of such men as Jonathan Edwards, Whittier, Carlyle, Lowell and Thoreau. Other titles are "Radiant Vigor," "The Art of Being Human," "Cross-eyed Souls," "The American Heritage," etc. All the essays are thoughtful, suggestive, and charmingly written. Here is a paragraph from the essay on "Cross-eyed Souls," which will give a taste of the author's style of thought and expression: "The truth-seeker and the truth-finder are always open-minded. All knowledge which man wins is a revealer of new fields lying in the distance.... In many fields of intellectual activity the more light, the less certainty. The great scholar is tolerant; the unilluminated grammarian regards the printed word of the pedant as final, worthy to be written on tables of stone. Ignorance is dogmatic in regard to its own viewpoint and full of contemptuous pity for all who differ with it.... Dogmatism means intellectual blindness. Truth cannot be really attained by those who view it from only one side. In all the fields of human endeavor there are still untold mysteries. We but know in part. We see only through a glass darkly. Absolute knowledge is not the portion of man. In the presence of the vast unknown it is for the

children of men to walk humbly with open minds and receptive hearts."

The author is Professor of English Literature in the West Virginia Wesleyan College.

JACOB A. CLUTZ.

EXEGESIS.

The Simple Gospel. By Rev. H. S. Brewster. The Macmillan Co., N. Y. 1922. Cloth. Pp. 201. Price \$1.50.

The Simple Gospel is a practical exposition of the Sermon on the Mount in its application to present day conditions in society. The author rightly maintains that Jesus is the very center of eternal truth, yea, that He is the Way, the Truth, and the Life. "The sublimity of the eternal plan of social salvation as explained by Jesus is all the more impressive" when it is contrasted with the classic treatises upon ideal commonwealths written by the world's profoundest thinkers. The world has failed to observe the simple principles laid down in the great sermon, Mammon and jingoism have been dominant motives in creating conditions which involved the world in a war that made hell out of the earth. Greed and injustice in business make "countless thousands mourn," and stir up the passion of revenge in the hearts of victims. Of capital and labor, the former is the greater sinner.

Mr. Brewster is a good observer and writes well. His book has tonic properties.

J. A. SINGMASTER.

The Epistles to the Colossians and to Philemon, with Introduction and Comments by Walter Kelly Frominger, D.D., Archdeacon of Calcutta. London, S. P. C. K., 1921. Cloth. Pp. 355.

This is one of the series of the Indian Church Commentaries. The author is a scholar who to the learning of the West has added the light of Asia which comes from the experience of an intelligent Christian missionary in the East. The comments are based upon a thorough study of the text in the original, and will be helpful to the minister. The standpoint of the author is thoroughly Christian and conservative. An Essay, in the Appendix, on "Reconciliation" sets forth the orthodox ideas of the Atonement in a convincing manner. "Nothing can be clearer in the Bible," says he, "than that God is offended

by sin.* * St. Paul does not regard the attitude of God to sin as merely passive. For him God is righteousness not only as an ideal, but righteousness in action. God 'visiteth with wrath.' * * The Reconciliation, in St. Paul's teaching has then two aspects; it is both Godward and manward."

J. A. SINGMASTER.

The Message of Hosea. By Melville Scott, D.D., S. P. C. K., London. Pp. 151.

Two considerations prompted Dr. Scott to publish this book, which represents a long and patient study of Hosea. The first was, a large proportion of the commentaries on the book are out of date, having accepted the mediaeval Hebrew text as correctly representing the original script as it came from the pen of Hosea; the second was, all the modern commentaries have based their interpretations upon an excised text which has eliminated about as much as it has retained. Wellhausen, Stade & Co., have issued the decree that whatever is hopeful is non-Hoseanic, the original Hosea having prophesied "a future altogether dark." By a patient textual study of Hosea Dr. Scott has come to the conclusion that, although the Massoretic text is in a bad state of preservation, as all who have worked in have felt, the message of the prophet is essentially one of hope, that chapters i-iii are meaningless without this note, and that by reading ch. iii after 1:9, we get the effect Hosea's words originally must have produced. Dr. Scott gives an entire new translation of the prophecy which throws light on many a debated word or phrase. Could we have this kind of work on all the Old Testament books positive thinking would receive a mighty reinforcement.

H. C. A.

MISCELLANEOUS.

The Psychic Health of Jesus. By Walter E. Bundy, Ph.D. Associate Professor of English Bible in De Pauw University. Macmillan Co. N. Y. 1922. Cloth. Pp. 299.

This book is a critical presentation and discussion of some very unpleasant theories which attempt to account for Christ. The sacrilegious suggestions of Strauss, Renan, Von Hartman and Nietzsche are passed under review and the horrible teachings of Holtzman, Rasmussen, Lomer and others that Jesus suffered from some form of

mental aberration are considered. The author abundantly vindicates the Christian conception of Jesus as the most normal and most perfect of men. The discussion does not directly involve the deity of Christ. The volume will appeal chiefly to those who desire a summary of the atheistic beliefs of misguided theorists. Perhaps the reading of them will cure doubters by an instinctive revulsion against teachings, so irreverent and impossible.

J. A. SINGMASTER.

United States Citizenship. By George Preston Mains.

The Abingdon Press. Pp. 296. \$2.00 net.

This is a book on citizenship, inscribed and addressed to the young men and women of America. Dr. Mains is a prolific writer on topics of the times. In this, his last volume, he discusses "some of the larger relations of the citizen to his government," with due emphasis upon "the supreme need and imperative importance of an intelligent and loyal suffrage." It is a book which will improve the quality of American citizenship wherever it is read and studied. Such subjects are discussed as, the unparalleled wealth of our natural heritage; the constitutional rights, duties, and limitations of citizenship; citizenship idealized; creating and developing agencies in our national life; factors of menace against the republic; and, finally, some forecast for confidence in the future security and perpetuity of the United States government.

H. C. A.

Teacher's Manual for the Life of Jesus. Kingdom of

God Series. By Harris Franklin Rall. The Abingdon Press. Pp. 79. \$.50 net.

In twenty-six chapters this little book furnishes suggestions to religious teachers who seek to interpret the life of Jesus to advanced classes in week-day religious instruction. The material is well-apportioned. There is no discussion of the teachings of Jesus as the author has a separate volume on that subject. However, the chapter on the Last Supper leaves much to be supplied.

H. C. A.

The Bible in Graded Story. Volume Two: The Good Neighbor. By Clara Belle Baker and Edna Dean Baker. The Abingdon Press. Illustrated. Pp. 136. \$1.00 net. Postage extra.

This is volume two of the Abingdon Religious Education Texts. Thirty-one Bible stories, from the Story of Creation to the Story of the Good Samaritan, are well paraphrased for children. An admirable feature of the book is the selection of a choice bit of verse applying the teaching of each story.

H. C. A.

A Book of Old Testament Lessons for Public Reading in Churches. A Lectionary. By Robert William Rogers, Ph.D., S.T.D., LL.D. The Abingdon Press. Volume I, pp. 224. \$3.00 net. Volume II, pp. 215. \$2.00.

These volumes were prepared to "challenge every minister in every evangelical pulpit to begin again to read from the Old Testament once every Sunday as a part of worship and in the hearing of his people." Volume I contains the text of the Lectionary; Volume II, the introduction and the exegetical notes. The Lectionary is arranged on the basis of the Christian year. Beginning with the First Sunday in Advent there are fifty-nine lessons, with fifty-six alternative lessons, printed on a large 8vo page in great primer type. Volume II contains a very interesting and scholarly Introduction on lectionaries and the place of the Old Testament in them, together with a brief explanatory introduction to each lesson and brief exegetical notes. We cordially commend these volumes to our pastors.

H. C. A.

Minutes of the Sixty-second Annual Convention of the Ev. Lutheran Augustana Synod, Held in Chicago, Ill. June 8-13, 1921.

This stout paper book of about 450 pages is the interesting record of a great and active body of Lutherans numbering over 200,000 communicants. We are glad to notice progress in practically all departments. While the net gain in membership seems quite small, being only two per cent, the interest in education and missions indicates a healthy condition. The inevitable transition from Swedish to English is in process. In one of the Conferences one-half of the morning services and three-fourths of the evening services are conducted in English. We regret to notice that the Synod yielded to the request to form a committee composed of representatives

of the Iowa, the United Norwegian, the Joint Ohio and Augustana Synods for the purpose of making a so-called "Standard Lutheran Hymnal." The Augustana participated in the formation of the Common Service Book and Hymnal of the United Lutheran Church, and is free to use it now. Much time, money and labor were spent upon it, with the result that it is undoubtedly the best hymnal in the English language. Whether these synods in a linguistic transition state can produce a better English hymnal is problematic, and whether the introduction of another hymnal for English speaking will tend toward ultimate Lutheran union remains to be seen. Let us hope that our brethren are not making a mistake.

J. A. S.

Enduring Investments. By Roger W. Babson, author of "Religion and Business," etc., president of the Babson Statistical Organization. The Macmillan Co., New York. Cloth; 8 mo., pp. 190.

Mr. Babson's opinions on finances have been profitably heeded by thousands. In the volume before us he speaks out of the fullness of a rich experience concerning the proper ways of making and investing money. His heart has not grown hard while planning worldly prosperity. He has learned to look at life from the standpoint of high principle. The first part of his book is an economic discussion of the sources, uses, abuses, and dangers of wealth. Different forms of stock and bond investments are considered with their relative degree of endurance. In the second part a higher meaning of the word enduring is considered. Instead of stock and bond investments, human souls, Christian educational institutions, and various forms of benevolences are emphasized as the only truly enduring investments. His plea for investments in churches and schools make it easier for pastors and presidents to secure the funds so important for missions and education. Every money making man should read and practice the sentiments of Mr. Babson's book.

J. A. SINGMASTER.

The Fourth Dimension and the Bible. By William Anthony Granville, Ph.D., LL.D., President of Gettysburg College. Richard G. Badger, Boston. The Gorham Press.

It is not a common occurrence for an educator, whose

department is higher mathematics, to be so solicitous of the moral and spiritual welfare of society, as to associate his science with the problems of religion.

It is a common idea that the science of pure mathematics has little or no relation to spiritual principles. And of those educators who realize that not only reason and logic, but also religion as well, are all closely associated with pure thought-forms, rarely do we find one who makes any effort to bring his science to bear on matters of theological science.

Dr. Granville is on no fool's errand when he undertakes to interest Christian believers in the possibility of mathematical science rendering aid to the solution of the supernatural in religion.

Dr. Granville does not enter into this domain in any dogmatic spirit, nor does he make any profession of theological science. As a lay reader of the Bible he takes its obvious statements and shows their compatibility with fourth and higher dimensional concepts and their logical properties. And to attain unbiased conclusions, it is well that he does not enter the discussion with theological prejudice.

Nor does he mean to suggest that the sacred writers, whose statements on transcendental matters are harmonious with higher dimensional ideas, were aware of these principles of pure mathematics, or consciously implied these principles as solutions of their transcendental statements. Centuries of prescience he ascribes alone to the All-Omniscient One, and properly regards inspired men as oft unwitting voices speaking more wisely than they knew.

On the other hand it is not an easy matter for the teacher of theology, as reader or reviewer, who is imperfectly trained in the science of pure mathematics, to evaluate and appreciate the pure thought-forms employed and applied. Most of us, despite our profession of faith, are inclined to believe only what we see, and our range of vision is sometimes scarcely more extensive than the Flatlander's. Our faith, after all, seems to follow after sight. But the reader of Dr. Granville's book will have his thought-vision widely extended, and can follow a long way, and reach very plausible goals.

It is scarcely necessary to review all the details of the arguments embodied in the book, but chiefly the underlying principles.

Dr. Granville after stating in the opening chapters the

basic principles of higher mathematics proceeds by carefully designed diagrams to assist the reader in reasoning. To reach the realm of fourth and higher dimensional spaces he depicts the characteristics and powers of the Linelander, the Flatlander, and the being of third dimensional powers; following which he propounds the possibilities of the higher dimensional spaces.

He then conducts the reader into the sphere of the supernatural, and applies pure thought-forms in the solution of religious problems, theological concepts, biblical statements, miracles, cosmogony, and the principles of creation.

The author does not offer this book as a final solution of these problems, but as suggestions on the profoundest subjects of life. The method of reasoning calls upon the imagination to do its necessary part in imagining the properties and conditions corresponding to pure thought-forms.

Not only reason and logic are required for a thought-system, but also constructive imagination. Imagination has its appropriate place in all normal psychology. It is a constructive principle of mind. As a telescope it is a pioneer eye searching for the yet unseen, or serves as theodolite, and posits data on the other side toward which the builder works. The builder is aiming to give materiality to an idea, which is an image. Invention and discovery are the offspring of the parents, reason and imagination. A maker of thought-images is a world-builder. The author is by no means arbitrary in assuming this fundamental principle in conducting his argument.

The volume contains suggestions confirmatory of many principles of religious faith. The cosmogonist, as well as the theologian must face the principles deducible from the reasoning.

In presenting the idea of creation the Flatlander illustrates the limitation of lower dimensional powers. The passing of a cone through his plane creates for him, first a point, then the figure of a growing circle, which finally disappears. The Flatlander sees no cone, sees no cause or source; to him the point and the circle are creations out of nothing.

But the cone exists, and the implication for our three-dimensional experience is, that the idea of creation of something from nothing arises from our limited powers of observation. The worlds were created, not from a

something called nothing, not from what does not exist, but from things that to us do not appear. Here the cosmogonist may take up Dr. Granville's implication and reconstruct his theory of creation.

We are brought face to face with the problem of primal being. Which is first in the order of existence, mind or matter? The human mind in its approach to the subject logically requires a first, but as to time principle there may be no first, but simultaneity. The Christian cosmogonist posits God as the self-existent First Cause, who, by logical consideration, begins time by introducing creation. His pre-existence to time as self-existent, self-conscious Being seems to imply duration of mind-existence before the objective exists.

But God's thought cannot be idle; His thought is force or energy. His thoughts are truths, entities. His mind, or Spirit is not engaged with the unreal. In the aspect of pure space there is nothing before, or behind, but indefinite continuousness. Pure mind is not vacuity, but energy which involves extension of the source. A thought posits data as old as the mind. There is no first in the process; life and action are co-eternal. Be it God, or an atom man posits in thought, the subject and object are associated in simultaneity. God is eternally creative in the constitution of His being. His thoughts are deeds; His energy is His thought extended.

The theory of higher dimensional powers applied to miracles, and to the supernatural contains valuable suggestions. The widow's meal, and the multiplication of loaves, for example, are the manifestation and extension of a potency resident in higher dimensional spaces. Is space, then, to the *n*th dimensional occupied by world-stuff, or mind-stuff, as the entity which becomes manifest to us as miracles of creation? Is matter itself in our dimensional grasp, just mind made manifest, or concrete substance? Does the creative source make the apparent concrete, or does the mind of the observer create the phenomenon?

These problems are implied in higher dimensional theories. Dr. Granville leaves these aspects of the problem to the metaphysician, but offers data to work with. That which comes into our dimensional observation from higher dimensional spaces is energy, or force, and the forms which that energy assumes are relative to the properties possessed by the conscious occupants of the several dimensional spaces. This implies the advance, or

evolution of personalities to higher conditions and properties.

In respect of the Lord's Supper, belief in higher dimensional powers lends itself to both Roman and Lutheran interpretations of the sacrament, according to the faith of the communicant. The objectivity of Christ's body may be physical, or spiritual, a matter of visibility, or invisible spiritual potency or reality, according to the predilection of the theological system.

Several errata were overlooked in the reading of the proof. On page 45, line 3, the abbreviation "Math" should read Matt." and on page 73, line 16, "we" should read "us."

Since there is no up in Flatland the paragraph beginning on line 14, page 55, might better read, "Briefly stated, the line A B C may be rotated in the plane of Flatland so that the point a coincides," etc.

Dr. Granville's book will serve efficiently as a form of apologetic for Christianity to students of thoughtful mind. Not only minds with some training in mathematics will find pleasure and profit in reading this book, but Sunday School teachers, and persons of intelligent inquiring mind can profitably follow the arguments presented, since the process of reasoning, and the principles of demonstration are aided objectively by well-prepared diagrams. We recommend a wide circulation of the book.

The publishers have given the book fine form and excellent workmanship.

M. COOVER.

PHILOSOPHY.

A Student's Philosophy of Religion. By William Kelly Wright, Ph.D., Assistant Professor of Philosophy in Dartmouth College. The Macmillan Co., New York, 1922. Cloth. Pp. 472.

The purpose of this book as announced in the Preface, is to furnish college undergraduates and general readers with the necessary data—facts and arguments—on which they will be able to work out their own philosophy of religion. Dr. Wright says he made no attempt to disturb the faith of any of hearers whether Jews, Romanists or alleged atheists. His presentation is impersonal and objective; it is a discussion pure and simple.

The difference between traditional theology and the philosophy of religion lies in the fact that the former finds its ultimate source of knowledge in an authoritative revelation or pronouncement of some sort while the latter proposes to study the truth of religion in the light of reason apart from any alleged revelation. In this respect it differs only in its scope from so-called liberal theology.

The author begins the study of religion in its lowest terms by considering that of the native races of Australia, from which he proceeds to the indigenous races of India and Africa. Contrary to popular belief, the author holds that animism and religion have had independent origins. Religion is defined as "the endeavor to secure the conservation of socially recognized values through specific actions that are believed to evoke some agency different from the ordinary eyes of the individual, or from other merely human beings, and that imply a feeling of dependence upon this agency." This rather formidable definition is compounded of several simpler ones, and is at best somewhat indefinite. By slow and painful growth, the race comes to some kind of an idea of the value of sacrifice and prayer. Coming to the more advanced non-Christian religions, the author discusses Brahminism and Buddhism, and the religious belief of Greece and Rome. Thence the transition is easy to Judaism. The beginnings of Judaism are not clearly set forth, since the author ignores the historical statements of the Bible. There was, he alleges, no real history of Israel before David's time. The Israelites of this period were descended from a prison of nomadic tribes and earlier inhabitants. The former brought with them from the Arabian desert "a chest (the 'ark') associated with the worship of their war-god, Yahweh." We cite this as a sample of historical "reconstruction" in which philosophy indulges.

There is a review of Christianity as to its origin and history. Its function is "to set before men the matchless personality of Jesus Christ." Who He is however, philosophy can not discover, further than appears in His history and influence. His deity is not hinted at. In the development of Christianity various psychological phenomena or powers appear. Great stress is laid upon the "subconscious," which is defined to be "those brain or other neural processes which are not attended by consciousness, but which modify the contents of conscious-

ness." In this reservoir of the subconscious are stored up large reserve resources of energy of which ordinarily we are unaware. The subconscious plays a large part in the interpretation of prayer, which is a useful exercise and not to be despised. Whether there is an objective answer or not, prayer stimulates the latent forces in man and helps him in his struggles. Moreover in prayer one is apt to hold a conversation on the pro and con of what is desired. This dialogue in sincere persons is really between the Ego and the Alter, and this Alter is God who is immanent within man.

The central question in the whole philosophy of religion, the existence of God, is reached after discussion covering over three-hundred pages. The author argues for the Divine Existence on various grounds, such as Teleology, Religious Experience, and the usual Moral Arguments. But what kind of a God has the author in mind? A limited God!! He is limited by the evil which He has not been able to cast out. This, of course, involves a denial of the absoluteness of God and the existence of a rival god—a species of Persian dualism.

And this is a philosophy of religion! How dark, confused, unreal and misleading such a treatise must be to the undergraduate. How simple, plausible, convincing and comforting are the sacred Scriptures in comparison with alleged philosophy.

J. A. SINGMASTER.

LITURGICS.

The Common Service Book of the Lutheran Church with the Hymnal. Words only. Edition No. 573. Turkey morocco, leather lined. Silk sewed, red under gold edges. United Lutheran Church Publication Board, Philadelphia, Pa. Pp. 1,029. Size, $3\frac{1}{4} \times 5\frac{1}{2}$. Thickness, $\frac{3}{4}$ of an inch. Weight, six ounces. India paper. Price, \$6.00.

This gem of the bookmaker's art is a suitable casket for its precious contents. Everything about it is of the best—printing, paper and binding. It is a joy to the eye and to the touch. As a gift, it is lasting and valuable. The price is moderate in view of the quality. This is but

one of a number of editions, ranging in price from \$1.15 to \$12.00. The Publication House is to be congratulated on this fine piece of work.

J. A. SINGMASTER.

N. T. CRITICISM.

The Origin of Paul's Religion. The James Sprunt Lectures, delivered at the Union Theological Seminary in Virginia, by J. Gresham Machen, D.D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. The Macmillan Co., New York. 1921. Cloth. Pp. 329.

The Apostle Paul is the storm center of the latest New Testament criticism. His large contributions to the New Testament, his dominating influence in the apostolic age, his continued authority in doctrine, his assurance and his towering personality make him a splendid target for hostile (including "liberal") criticism. If somehow it can be shown that he was a shrewd imposter or a self-deceived enthusiast, deriving his theories not from the historic Jesus but from an imaginary Jesus or from Jewish or Gentile sources, then orthodoxy has been undermined and must inevitably fall.

Dr. Machen insists upon a basis of historical fact over against vague conjectures and inventions. He properly holds that Paul's teachings are not a speculation or a deduction from pre-Christian theories, but the setting forth "of something that had happened" in his own lifetime and but a few years before his conversion. The death and resurrection of Christ were facts which were abundantly authenticated by numerous and reliable living witnesses; and these facts are the basis of Paul's message and of his faith. For two thousand years the Church has linked the Pauline doctrine with the historic and supernatural Christ, of whom Paul remains the chief interpreter. The great apostle believed himself to be the servant, the slave of Jesus Christ, and the preacher of His gospel. No unprejudiced Bible reader has ever thought of Paul otherwise.

The critics, for the sake of criticism, or because of an obsession of pure naturalism, have sought out and set in order many inventions and are thereby destroying the faith of some. The amazing scheme of subtle supposi-

tions, the grouping of unrelated facts, the transposition of events to centuries before they took place, and the blind adherence to preconceived theories, are such as utterly to discredit the attacks upon the faith of the Church. But where there is no personal faith and no knowledge of facts and no teacher to point out the fallacies of hostile criticism and to expose the pretensions of its advocates much mischief may ensue.

We rejoice, therefore, when a great Christian scholar arises, who, like Dr. Machen, has the gift of keen analysis, fine equipment, learning, good temper, and vast patience. He has at infinite pains tracked the critics through every road and by-way, true and false, and has demonstrated how in the end they lead to nothing. His acquaintance with the literature of the subject is wide and thorough. He knows Baur, Ritschl, Strauss, Zeller, Wellhausen, Zahn, Beyschlag, Heitmueller, Boehlig, Denny, Brickner and the whole host of them, good and bad. It is, however, to Wrede, the most plausible antagonist, that he devotes special attention.

The book is, of course, technical and appeals chiefly to the scholarly, especially to those devoted to New Testament criticism. It seems to us that it is a valuable apologetic, and that it ought to do much to quiet the fears of the honest doubter and to silence the unbelieving objector.

The concluding sentences are a fit summary of the book and of the Christian estimate of Paul's faith. "The religion of Paul was not founded upon a complex of ideas derived from Judaism and from Paganism. It was founded upon the historical Jesus. But the historical Jesus upon whom it was founded was not the Jesus of modern reconstruction, but the Jesus of the whole New Testament and of Christian faith; not a teacher who survived only in the memory of His disciples, but the Saviour who after His redeeming work was done still lived and could still be loved."

J. A. SINGMASTER.

THEOLOGICAL EDUCATION.

The Place of Scholarship in Ministerial Training. By Doctor Samuel Gring Hefelbower, Professor of Philosophy Carthage College. Carthage College Bulletin for March 1922. Pamphlet. 8vo. Pp. 18.

This paper was read before a Convention of Lutheran

educators held in Chicago sometime last spring. Some of those who heard it expressed a desire that it should be put into print for general circulation. This has now been done by the co-operation of the Board of Education of the United Lutheran Church and Carthage College. In a brief "Preface" the statement is made that the paper "is constructive rather than critical." This is hardly borne out by the reading of it.

With the general contention that we should seek continual advance both in the scope and in the character of the preparation of men for the ministry we are in hearty accord. Furthermore, we believe that a fair and unprejudiced comparison of the courses of study offered and the actual work done in the class rooms of our seminaries at the present day with those of a score of years ago will show that they are all making progress, and that most of them have made very decided progress. This is said without any desire to reflect on either the attainments or the faithfulness of the men of the past. The children ought to be farther on than their fathers of a previous generation. Certainly none are more conscious than the seminary faculties of to-day that they have not yet reached perfection. They are still planning and striving for better things and hoping to attain them, and they confidently expect that their successors will continue to make further advances.

No doubt the "facts" presented by Dr. Hefelbower in this paper were carefully collated and have been accurately presented. We have no disposition to call them in question. But we do question the soundness, under all the circumstances, of both the premises with which he starts and the conclusions at which he arrives. We suspect that a similar inquiry into the relative influence on American thought and life of the colleges and universities of this country, and the relative scholastic standing of their faculties, judged by the standards set up in this paper, would present even a worse showing for our Lutheran colleges than Dr. Hefelbower makes out for Lutheran seminaries. Yet we are very sure that such a conclusion would be a great mistake, and a very great injustice to a most faithful body of servants of the church. It would be an even greater mistake and injustice to assert or even insinuate that because of this comparison our Lutheran colleges are not fit institutions in which to educate our Lutheran young people, or that they cannot adequately train our young men and women for their

life work, or are not actually doing as well for their students as are any other colleges in the country. Of course, there are now as there always have been some young people and some parents who are disposed to act on such an assumption and who prefer to give their patronage and support to institutions with bigger names, and more prestige, and more distinguished professors. But the experience and observation of now nearly a half century have convinced me that the assumption is false and that the results do not meet the expectations. In not a few cases it has proved to be a sad and disastrous mistake. What is thus true of our colleges is equally true of our seminaries.

The Lutheran Church has had a peculiar history in this country. It has had a most difficult task, and it has had to face it under many handicaps. All this must be kept in mind and given due weight if we are to have any fair or just judgment of either the Church itself, or of any of its institutions or its ministry. In spite of its handicaps it has made great progress. It has really accomplished marvels, and the way is now being cleared for greater and more rapid advancement in the future. But this advance will not be either helpful or hastened by ignoring our history, nor by sounding a pessimistic note and seeking to belittle either what we have done or what we are. A truly "constructive" spirit will recognize and emphasize all the good of the past, and also the good of the present, at the same time that it calls attention to the still better things at which we should aim for the future.

JACOB A. CLUTZ.

YALE LECTURES.

The Prophetic Ministry for To-day. By Bishop Charles D. Williams. The Macmillan Company, New York. 12mo. Pp. 183. Price \$1.50.

This volume contains the Lyman Beecher Yale Lectures for 1920. The Lecturer is the Bishop of the Diocese of Michigan of the Episcopal Church. He has been long known as a fearless writer and speaker on public questions connected with the economic and industrial problems of the day. Naturally, his lectures follow this line of thought, as is indicated by the chapter headings, "The Modern Minister—A Composite," "The Prophetic Succession," "The Prophetic Inheritance," "The Pro-

phetic Message for To-day," "The Prophetic Program for To-day," "Critic—Reformer—Prophet," "Prophet and Priest," and "The Gospel for a Day of Disillusionment."

Two or three brief quotations will indicate the general standpoint of the lecturer, as for example: "Above all we need to-day the wide horizon of prophetic vision, the insistent, uncompromising, unmitigated assertion of the Divine right of our Master to universal sovereignty, that 'the kingdoms of the world must become the Kingdom of our Lord and of His Christ,' that there is and can be no domain of politics, national or international, industry, commerce, business or society outside of His jurisdiction, where His laws will not run, that there is no aspect of life and no relationship of men to which His principles cannot or must not apply." And this, "There is enough social dynamite in the utterances of Jesus to blow to bits every tyranny and oppression, every wrong and injustice however hoary with age and buttressed with custom and ancient privilege, under which humanity groans. Only the gospel of the kingdom normally works like leaven rather than like dynamite. It generally changes society by evolution rather than by revolution. It is constructive rather than destructive." Just one more, from the plea in the closing lecture for a ministry "of power, and of love, and of a sound mind." "But often as I see it, it is the manner of our delivery and not the matter of our message that brings us hatred and antagonism. It is not the truth but the lack of love in its utterance that provokes and irritates. Many that imagine that they are persecuted for righteousness' sake are simply persecuted for their own sakes because they are what they are, egotistical, intolerant, without understanding or sympathy, simply ugly in temper and disposition."

JACOB A. CLUTZ.

PSYCHOLOGY OF RELIGION.

The Psychology of Prayer. A Study in the Philosophy of Religious Experience. By E. F. Bartholomew, Ph.D., D.D., L.H.D., Professor of English Literature and Philosophy in Augustana College, Rock Island, Ill. The Lutheran Literary Board, Burlington, Ia. 12mo. Pp. 62. Price, bound in paper 45 cents; cloth, gilt stamped, 65 cents, net postpaid.

Prayer is undoubtedly one of the most interesting and

vital phases of man's religious experience. The author of this essay claims that it is universal. "Wherever there is human life, there is religion, and wherever there is religion there is prayer." Prayer is defined as "a particular attitude of soul," rather than "any form of words." "Prayer is the normal life of the sub-conscious soul; it is the normal mode by which the mighty sub-conscious activities express themselves in our conscious life." The efficacy of prayer is stoutly maintained, and the author shows conclusively that God can answer prayer even to the extent of producing changes in the realm of the physical world, without violating any of the established laws of nature. "The laws of nature may be modified in their action and in the effect they produce even by human agency.... If nature is thus plastic in the hands of the creature, how much more so in the hands of the Creator!"

JACOB A. CLUTZ.

CATECHETICAL.

Luther's Small Catechism with Hints and Helps. For General Use. By Rev. P. George Sieger, Lancaster, Pa. Published by the Author. 24mo. Cloth. Pp. 51. For terms consult the author.

A very excellent little manual which pastors will find helpful to themselves and in their classes.

JACOB A. CLUTZ.

NATURE STUDIES.

With Earth and Sky. By William A. Quayle. The Abingdon Press, New York. 12mo. 181 pages. Price \$1.25 net.

We are glad to welcome this new volume of charming nature studies from the pen of Bishop Quayle. It has been well said of him that he is a "dweller in the innermost heart of nature and a friend of God," and that "he has an amazing insight into the Creative Mind and possesses in a marvelous degree the capacity for comprehension and the ability for interpretation."

JACOB A. CLUTZ.

RELIGIOUS EDUCATION.

The Mother-Teacher of Religion. By Anna Freeloove Betts. The Abingdon Press, New York. 8vo. Cloth. Pp. Price \$2.00 net.

This is one of the latest additions to the series of "Religious Education Texts," being published by the Abingdon Press under the general editorship of Dr. David G. Downey. It is also one of the best, and should be in the hands of every Christian mother. It covers a wide range of subjects connected with the development of the physical, mental and religious life of children, and abounds in helpful suggestions to mothers presented in a most delightful way, and is enriched with a multitude of beautiful illustrations. There is just one thing which a Lutheran mother will miss, and this is to us a serious deficiency. There is no recognition and no mention even of either the meaning or the fact of infant baptism. At the close there is a very full and rich "Bibliography of Children's Books."

Shorter Bible Plays. By Rita Benton. Abingdon Press, New York. 8vo. Cloth. Pp. 135. Price \$1.25 net.

Another of the same series as above, and a very interesting addition to it. This little volume is offered as a help in meeting the growing demand for material to be used in the presentation of religious plays and pageants by children and young people as a means of both instruction and worship. The work is well done. There are ten short plays given, all but two of them taken from Old Testament history, such as Noah's Flood, The Proving of Abraham, The Call of Samuel, David and Goliath, etc. The two from the New Testament are "The Good Samaritan," and a "Manger Service." Simple suggestions are given for the making of costumes and the arranging of scenery, and there are many illustrations which are also helpful.

JACOB A. CLUTZ.

The Life and Times of Jesus. By Frederick C. Grant. The Abingdon Press, New York. 12mo. Cloth. Pp. 164. Price \$1.00 net.

This is still another volume of the series of "Religious Education Texts." Like all the others it is written and

published in a most attractive style. It is intended more especially for the use of teachers in handling other texts which are to be placed in the hands of the children for study. There are thirty-two chapters covering the whole life and ministry of Jesus from His birth to His resurrection. Each chapter is divided into six parts. There is an opening paragraph with general directions and bibliographical references. Then follow the "Aim," the "Centers of Stress," the "Procedure," the "Application," and the "Activity." As in most of these books, delightful as they are, we miss again the evangelical note. Jesus is presented as a Teacher, as our Example, and as the Revealer both by word and example of the Father's love and goodness. But we do not find a single reference to him as our Saviour, or any recognition of the fact of sin which makes a Saviour necessary.

JACOB A. CLUTZ.

Organization and Administration of Religious Education.

By John Elbert Stout. The Abingdon Press, New York. 12mo. Pp. 287. Price \$1.50 net.

This fine volume also belongs to the Series of "Religious Education Texts," of the Abingdon Press. It presents one of the fullest and ablest discussions of the entire subject of religious education that we have yet had. The author is "Professor of Administration in Religious Education in Northwestern University." He has made a thorough study of the subject and he here gives us the matured results of this study. There are twelve chapters covering such topics as "The Church as an Instrument of Social Service," "The Educational Function of the Church," "The Aims of Religious Education," "A Program of Religious Education," "The Training of Teachers," "Selection and Supervision of Teachers," "Administrative Management of Pupils," etc.

In the Author's Preface he informs us that some of the fundamental assumptions which underlie his treatment of the subject are:

"1. That religious instruction should be regarded as an integral part of the education of every child.

"2. That religious education, like all other kinds, can be carried on successfully only under certain specified conditions as to aims, curriculum, method, teaching force, and supervision.

"3. That these conditions cannot be secured unless

schools are properly organized and intelligently administered.

"4. That religious education should be regarded as a community enterprise in the sense that everybody in the community seeking the welfare of its childhood and youth ought to be interested in their proper religious nurture and training.

"5. That the churches of the community constitute the chief agencies for providing adequate religious instruction.

"6. That public-school experience may be made a valuable asset in our attempt to reorganize religious education."

JACOB A. CLUTZ.

THE PROBLEM OF POVERTY.

The Social Mission of Charity. By William J. Kerby, Ph.D., LL.D., Professor of Sociology in the Catholic University, Washington, D. C. The Macmillan Company, New York. 8vo. Pp. 186. Price \$2.25.

This is the second volume of the "Social Action Series," now being issued under the auspices of "The National Catholic Welfare Council." The first volume to which we called attention in a previous number of the *QUARTERLY* dealt with "The Church and Labor." If future volumes maintain the high standard set by these first two volumes they will be a distinctly valuable contribution to the study of the social problem.

The present volume is mainly theoretical. The author confines himself almost entirely to a study of the principles underlying the administration of charity. Other volumes are promised dealing with methods and special problems. Here Professor Kerby first takes up the analytical study of the background of poverty, finding its causes mainly in the diversified gifts and powers of men, in the fact that "men, women and children are unequal in natural ability and in their developed capacities," and that because of this inequality some must fail in the competitive struggle for an existence which marks the economic and industrial life of society as at present organized. Following this he discusses the relations of justice and poverty, property and poverty, and justice and charity, in a most careful and illuminating way. Then there are two chapters on the principles

which should govern in the effort to relieve poverty and the suffering incident to it especially from the Christian standpoint. No student of the subject can afford to ignore such a study as this, and the man who approaches the study under the guidance of Christian principles will find surprisingly little to object to.

A few sentences from the closing paragraph of the book will indicate its general spirit: "It is self-evident that we must do our utmost to insist upon the essential spiritual nature of the service of the poor. Social service as a profession, detached from the spiritual interpretation of life, setting forth its own standards, formulating its own morality will remain foreign to us. . . . We must bring to the noblest of all social causes the most adequate preparation possible. In this way we will do our worthy share in removing all ugliness from poverty."

JACOB A. CLUTZ.

PUBLIC READING AND SPEAKING.

Foundations of Expression. 12mo. Pp. 320. Price \$2.25.

Vocal and Literary Interpretation of the Bible. 12mo. Pp. 384. Price \$2.25.

The Province of Expression. 12mo. Pp. 461. Price \$2.25.

All three of these volumes are by Professor S. S. Curry, Ph.D., Litt.D., and are issued and for sale by the Expression Company, Copley Square, Boston.

Like the poet, though not perhaps to the same degree, the true orator is born not made. The ability to speak well or to read well is largely a gift of nature. But even where bestowed in richest measure this gift may need development and training to become really effective. And even those to whom the special gift has been denied may, by intelligent and careful instruction, and by diligent and faithful effort, become excellent readers and speakers.

It has long been the reproach of preachers especially that so few of them either read well or speak well, that is pleasingly or persuasively, or with proper expressiveness and effectiveness. This reproach is not due to the fact that as a class they are so much more deficient in

these arts than are men in other callings or professions, but rather to the fact that they are called on to read and to speak in public so much more frequently than others, and that more is naturally expected of them because it is their main business to read and speak in public, that is to read the Scriptures and the Service of the Church, and to deliver sermons and other addresses on religious topics.

Much blame has been heaped on the schools, the public schools, the high schools, the colleges, the universities, and especially the theological seminaries, because they do not make good readers and speakers of the men who pass through their courses of study, especially preachers. No doubt much of this blame is deserved. No doubt too little attention is paid in all our schools, primary, secondary, higher and professional, to the art of expression. But the fact is that no school and no amount of training can make effective readers or speakers of men who do not have some natural gifts for this kind of work, or who will not diligently apply themselves to the acquisition of this art. On the other hand, those who are willing to take the time and the pains may gain a fair mastery of this art with very little, or without any, formal training in the schools.

With the three volumes by Professor Curry, whose titles are given above, in his hands, and with a reasonable amount of faithful study of them and the diligent and persistent practice of the principles and exercises which they offer, almost any minister can in time make himself a good reader and speaker. Only one of the books is of recent publication, the one on "Foundations of Expression," issued in 1920, a little more than a year before the death of the distinguished author. The one on the "Province of Expression" was published in 1891, and the one on "The Vocal and Literary Interpretation of the Bible" in 1903. But they form a complete series and should be studied together. The volume on the "Foundations of Expression" lays the foundation for successful work in this line by giving the philosophical basis and a psychological method for the training of body, mind and voice for effective reading and speaking. The volume on "The Province of Expression" further develops the principles and methods of a good delivery, laying special stress on the study of the natural languages and their relation to the art of expression. The volume on the "Vocal and Literary Interpretation of the Bible"

is devoted especially and almost exclusively to a study of the correct and effective public reading of the Scriptures.

We feel that in calling the attention of ministers to these three books we are rendering to them a distinct and most valuable service. We are quite sure that any of our readers who will procure and faithfully use them will in time gladly acknowledge their indebtedness to us, and especially to the author, Professor Curry.

JACOB A. CLUTZ.

